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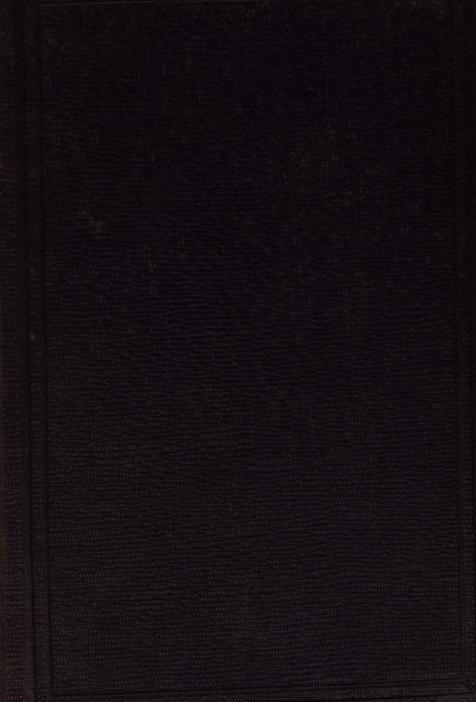
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THE BOOKS OF EXODUS AND LEVITICUS.

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THE BOOKS OF

EXODUS AND LEVITICUS,

ACCORDING TO

THE VERSION OF THE LXX.

Translated into English,

WITH NOTICES OF ITS OMISSIONS AND INSERTIONS,

AND WITH

NOTES ON THE PASSAGES IN WHICH IT DIFFERS FROM OUR AUTHORISED TRANSLATION.

BY

THE HON. AND VERY REV.

HENRY E. J. HOWARD, D.D.

DEAN OF LICHFIELD.

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PREFACE.

My publication of "the Book of Genesis, translated from the LXX," having been favourably noticed, so far as I am aware, by those who took the trouble to criticise it, I have felt encouraged to proceed on the same plan with the two Books of Scripture next in order, Exodus and Leviticus; the former of which is appointed as a subject of examination to the Candidates for Theological Honours at Cambridge, in the spring of 1857.

The "Historical and Critical Commentary" on that Book, by Dr Kalisch, has been of considerable service to me; and would have been more so, had it come into my hands before my notes were commenced, instead of at a time when they were very nearly completed. I am also under obligation to Dr Davidson's "Hebrew Text revised;" especially for instances of support given to the Septuagint Version of particular passages by manuscripts in the original language.

The perusal of some letters, on the subject of the LXX, by E. W. Grinfield, which appeared in the early numbers of the "Gentleman's Magazine" for 1855, strongly recommendatory of the Complutensian Text, has induced me to notice its readings more largely than heretofore, without however departing from the Roman Edition as the basis of my translation. I have taken them as they exist in the Antwerp Polyglott of 1572.

On the importance generally of the study of this Version, I cannot do better than transcribe a passage which occurs in a posthumous work of the late lamented Professor Blunt, entitled "A History of the Christian Church during the first three Centuries," and is as follows:

"The Septuagint was, undoubtedly, the Bible with which the Jews were, in general, familiar. The foreign Jews studied the Scriptures in that Version, perhaps exclusively; and those of Judea with but few exceptions, for even there the Hebrew Bible was explained by Syriac Targums. When Jesus 'stood up for to read,' and the Book of the Prophet Isaiah was given him, it was the Septuagint Translation. In St Stephen's speech before the Jewish Council, there are not less than twenty-eight distinct quotations from that version. In the Epistle of St James to the twelve tribes

scattered abroad, there is not a single quotation which is not taken from the Septuagint. The Epistle to the Hebrews has been said, as far as language goes, to be a kind of Mosaic, composed of bits and fragments of the Septuagint. The Fathers therefore, in using the Septuagint as the weapon of their warfare, used the same which the Apostles did, and one the legitimacy of which was acknowledged by the party they were contending against. Moreover as this translation was made some two hundred and fifty years before Christ was born, it was impossible to object that those texts which bore testimony to Jesus could have been unduly treated by the Christians, and a meaning assigned to them which they were never intended to bear. Indeed in this respect the translation, perhaps, had greater force even than the original; for it furnished an argument that the plain, unperverted sense of the Hebrew was what that Version represented it; and that though the Hebrew, when strained for a purpose, might be made to speak somewhat less favourably for the Christian, still this could not be done with impunity so long as the Septuagint remained to rebuke the novelties of later translations, and stood as a monument of the sense assigned to Scripture by scholars necessarily impartial, and who lived when the original language was well understood."

The Professor cites in his margin in support of some of his statements, Grinfield's Apology for the LXX, a work which I have not had an opportunity of seeing.

H. HOWARD.

November, 1856.

EXODUS.

FROM THE GREEK OF THE LXX.

CHAPTER I.

1. THESE (are) the names of the sons of Israel who entered into Egypt together with Jacob their father: each with their whole family they came in. 2. Ruben, Symeon, Levi, Judas. 3. Issachar, Zabulon, Benjamin. 4. Dan, and Nephthali, Gad, and Aser. 5. But Joseph was in Egypt. Moreover all the souls (springing) from Jacob were seventy and five. 6. Then Joseph died, and all his brethren, and all that gene-7. But the sons of Israel were increased ration. and multiplied, and became diffused, and grew strong exceedingly, exceedingly; for the land multiplied them. 8. Then arose another king over Egypt, who knew not Joseph. 9. He therefore said to his nation, Behold, the race of the sons of Israel (is) a great multitude, and is strong above us. 10. Come therefore, let us deal subtly with them, lest (the race) be multiplied, and when war shall chance to befall us, these men also should be added to the enemies, and, having overcome us in battle, should go forth out of the land. 11. And he set over them masters of the works, that they might afflict them in the works. And they built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis. 12. But in proportion as they humbled them, so much the more numerous

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did they become, and grew strong exceedingly, exceedingly; and the Egyptians were disgusted by reason of the sons of Israel. 13. And the Egyptians oppressed the sons of Israel by force. 14. And they made their life grievous in the hard works, the clay, and the brick-making, and all the works which (were carried on) in the plains, according to all the works. whereby they forcibly brought them into bondage. 15. And the king of the Egyptians said to the midwives of the Hebrews—the name of the first of them (was) Sepphora, and the name of the second, Phua-16. And he said, When ye deliver the Hebrew women, and they are at the point of bringing forth, if indeed it be a male, kill it, but if a female, preserve it. 17. But the midwives feared God, and did not as the king of Egypt had charged them, and saved the males alive. 18. Then the king of Egypt called the midwives, and said to them, How (is it) that ye have done this thing, and saved the males alive? 19. So the midwives said to Pharao, Not as the women of Egypt (are) the Hebrew women; for they bring forth before the midwives come unto them: and—they have brought forth. 20. Therefore God did well to the midwives; and the people multiplied, and became exceeding strong. 21. Forasmuch then as the midwives feared God, they made themselves houses. 22. Then Pharao charged all his people, saying, Every male which shall be born to the Hebrews, cast ye into the river, and every female, save ye it alive.

Omissions.

Verse 5. That came, before "out of." The loins, after it. Compl. has ai $\hat{\epsilon} \hat{\xi} \hat{\epsilon} \lambda \theta o v \sigma a \iota$.

Verse 10. It come to pass, before "when war." So Vulg. Similarly in v. 21. Our, before "enemies."

Verse 19. Because, after "Pharao." So Vulg. It may introduce here the direct speech, and so require no translation: Kalisch: who, however, renders it by "surely."

Insertions.

Verse 1. Their father, after "Jacob." Approved by Dr Davidson, Hebrew Text revised.

Verse 5. And five, after "seventy." See Gen. xlvi. 27. So Davidson.

Verse 9. Great, before "multitude." Compl. has πολύ as well as μέγα.

Verse 10. Us, $\dot{\eta}\mu\hat{u}\nu$, after "befall." Reading התקראנו So Sam., Onk., Vulg., Syr. So Davidson.

Verse 11. And On, which is Heliopolis, at the end. So Davidson. They perhaps intended to favour the temple built by Onias. Bryant. Jablonski thinks ' $Pa\mu\epsilon\sigma\sigma\hat{\eta}$ the same as " $Q\nu$. Qu. ' $P\eta$, sol, and $M\epsilon\sigma\sigma\hat{\eta}$, ager, in the Egyptian tongue. See Barret and Kalisch. The Coptic follows the LXX. It might be translated, even On.

Verse 12. Exceedingly, exceedingly, after "grew strong." Comp. v. 7. Compl. has $\sigma\phi\delta\delta\rho a$ once.

Verse 14. According to, after "plains." It may be a rendering of nn, "besides." Gesen., Kalisch. Their field-labour was a counterpart of their other labours.

Verse 22. To the Hebrews, after "born." So Onk. and Jonath., Kalisch, Sam. Davidson. It, at the end. Comp. the end of v. 16, where they may have given this meaning to the final ה היה.

Notes.

Verse 1. Into Egypt together with Jacob. Dr Kalisch, Comm. on O. T. prefers this connexion.

1-2

Verse 7. Became diffused, χυδαῖοι ἐγένοντο. ירבו, "multiplied," E. T. It may have changed places with ישרצו. Theodoret, Qu. 1, has ως κατὰ πάσης ἐκείνης ἐκχέθηναι τῆς γῆς. Multiplied, ἐπλήθυνε. They did not perceive the passive or reflective form here assumed by אֹרְטָה.

Verse 8. Another, אחרש, "new," E. T. Comp. Acts vii. 18. A renewal (Manetho, ap. Jos. c. Ap. 1, 28) of the shepherd dynasty, before whom the native Egyptians retired into the Thebaid. Pict. Bible. Comp. Joseph. Ant. 11. 9, 1. Kalisch.

Verse 10. Overcome us in battle, ἐκπολεμήσαντες ἡμᾶς. בנלחם, "fight against us," E. T. "Expugnatis nobis," Vulg. "Et perdant nos, et non relinquant ex nobis etiam unum," Jon. "Interficiant nos," Hieros. Comp. Num. xxi. 26, Deut. xx. 10.

Verse 11. Strong, ὀχυράς. ΠΙΣΟΣΟ, "treasure," E. T. Treasure- or store-cities, necessarily would be made strong. In Arabic it signifies a habitation, quiet and undisturbed, possessing firmness and stability. Comp. 2 Chron. viii. 4, and in Al. MS. 1 Kings ix. 19, where they have σκηνωμάτων, as the Vulg. here "tabernaculorum," and so Aq. and Symm. having perhaps read πιμού. But see the Arabic sense above, and comp. ΕΝ, οἰκονόμος, Is. xxii. 15.

Verse 12. Were disgusted by reason of, ἐβδελύσσοντο ἀπό. ''', "were grieved because of," E. T. were provoked at themselves for having no better success. "Pertæsi sunt," Persic. ἐσικχαίνοντο, Aq. מדיך, combines the notions of disgust and fear. Kalisch.

Verse 15. Of the Hebrews, "Hebræorum," Vulg. leaving it an open question of which nation they were.

Verse 16. At the point of bringing forth, על האבנים, of which they give the general sense, not a literal translation. So Vulg. "et partûs tempus advenerit;" which, says Professor Lee, is very near the truth. The Syr. has מא דברנין. See 1 Sam. iv. 19.

Verse 19. They bring forth—and they have brought forth; דוֹנְתְּסִים.—גּמוֹ בְּּדְנְּגִּרִסִי, "firouoi.—גמוֹ בְּּדְנִּגְרִכְּרִן, "firouoi.—גמוֹ בְּּדְנִגְּרִכְּרִן, "firey (are) lively,"—" and are delivered," E. T. The Vulg., Symm. and the Targ. have, "they are midwives themselves." היתא in Chald. and Syr. means "obstetrices." Theodotion gives it the sense of saving alive, ζωογουρούοιν, on which word see Bishop Pearson on the Creed, Notes on Art. 5.

Verse 21. They made themselves, יעש להם. He made them. Masc. Comp. Gen. xxxi. 9, ch. ii. 17. Shuckford (ap. Ad. Clarke) applies it to the Israelites. Comp. ch. ii. 17, Numb. xxvii. 6. Onk. has it in the feminine. Theodot. and Hieros. have the verb in the plural; comp. Gen. xxx. 30. They brought down a blessing from God upon their families by their humane conduct.

Verse 22. Cast ye—save. So Vulg. in imperat. "projicite—reservate."

CHAPTER II.

Now there was a certain man of the tribe 1. of Levi, who took (to wife one) of the daughters of 2. And she conceived, and bare a male: having then seen it (to be) fair, they hid it three months. 3. But when they were no longer able to conceal it, its mother procured for it an ark, and anointed it over with bituminous pitch, and put the child into it, and laid it in the reed-bed by the riverside. 4. And its sister kept watch from afar, to ascertain what would become of it. 5. Now the daughter of Pharao went down to the river to bathe: and her maidens were walking by the river-side, and having seen the ark in the reed-bed, having sent the maiden, she took it up. 6. Then having opened (it), she saw a child weeping in the ark; and the daughter of Pharao spared it, and said, This (is one) of the children of the Hebrews. 7. And its sister said to the daughter of Pharao, Wilt thou that I should call thee a woman from the Hebrews, capable of nursing (it)? and she shall give the child suck for thee? 8. Then she, the daughter of Pharao, said, Go. So (the) damsel having come, called the mother of the child. 9. Then

the daughter of Pharao said unto her, Keep this child for me, and give it suck for me; so will I give thee the (proper) wages. So the woman took the child. and gave it suck. 10. Moreover when the child was grown, she brought it in unto the daughter of Pharao, and it became to her as a son. Also she called his name Moyses, saying, Out of the water I took him up. 11. Moreover it came to pass in those many days, Moses, having become great, came forth unto his brethren, the sons of Israel; and, having beheld their toil, he seeth a man, an Egyptian, beating a certain Hebrew of his own brethren, the sons of Israel. 12. Having therefore looked around, this way and that way, he seeth no one; and, having smitten the Egyptian, he hid him in the sand. Then, having come forth on the second day, he seeth two men. Hebrews, striving together; and he saith to him that did the wrong, Wherefore strikest thou (thy) neighbour? 14. But he said, Who made thee a ruler and a judge over us? dost thou wish to kill me, as thou killedst the Egyptian yesterday? then Moses was afraid and said, Is this thing become so manifest? 15. Now Pharao heard this thing, and sought to kill Moses. Then Moses withdrew from the presence of Pharao, and dwelt in (the) land of Madiam; so, having come into the land of Madiam, he sat by the well. 16. Now the priest of Madiam had seven daughters, feeding the flocks of their father Jothor: they therefore having arrived (at the well)

drew (water) until they had filled the cisterns, to give drink to the flocks of their father Jothor. 17. But the shepherds, having arrived, cast them out: then Moses, having stood up, delivered them, and drew (water) for them, and gave drink to their flocks. 18. They came moreover unto Raguel their father; then he said to them, On what account have ye been speedy in coming to-day? 19. So they said, An Egyptian delivered us from the shepherds, and drew (water) for us, and gave drink to our flocks. 20. Then said he to his daughters, And where is he? and why have ye left the man? bid him therefore, that he may eat bread. 21. So Moses was domiciliated with the man; and he gave Sepphora his daughter to Moses (to be his) wife. 22. Then the woman, having conceived, bare a son; and Moses called his name Gersam, because I am a sojourner in a strange land. 23. Now after those many days, the king of Egypt died: and the sons of Israel groaned because of the works, and cried out; and their cry went up unto God because of the works. 24. And God heard their groaning; and God remembered his covenant which (he had made) with Abraham, and Isaac, and Jacob. 25. And God looked on the sons of Israel. and was made known to them.

Omissions.

Verse 1. Went, ילך. Verbs of motion introduce merely the narration of an action expressed by the succeeding verb. Kalisch.

Verse 2. The woman, before "conceived," "que," Vulg.

Verse 3. Of bulrushes, after "ark." See Notes.

Verse 6. And, behold, the babe, before "weeping." "Cernensque in ea parvulum vagientem," Vulg. Also the suffix אור און.

Verse 8. To her, after "said." Al. MS. and Compl. have it; and $\tilde{\eta}$, the, before $\nu \epsilon \hat{a} \nu \epsilon_s$.

Verse 10. Because, before "I drew." Compl. has it.

Verse 19. Also—enough, גם-רלה, before and after "drew." The Vulg. has nothing for דלה.

Verse 20. fit, after "why," for which Al. MS. and Compl. have οὖτως. "Why is it that," E. T. Nothing in Vulg.

Verse 21. Was content, אין, after "Moses." The Vulg. has "juravit," from אלה; not as Schl. imagines, reading κατωρκίσθη for κατωκίσθη. He seems to have forgot that the Vulg. was not a translation from the LXX. Symm. also has ωρκισε. Κατωκίσθη—was domiciliated—implies a more deliberate and formal proceeding than mere dwelling.

Verse 24. With, before "Jacob." Kai may express TN before "Isaac."

Insertions.

Verse 3. Its mother, before "procured," rendered necessary by their previous adoption of the plural in this and the foregoing verse. It, after "laid," i. e. the ark.

Verse 6. In the ark, after "weeping." In "ea," Vulg. the daughter of Pharao, before "spared."

Verse 11. Many, before "days." Comp. ver. 23. The sons of Israel, after "brethren," twice. So Syr. in the first place. Comp. Acts vii. 23.

Verse 13. Thou, after "strikest." Σὺ τύπτεις. Not in Al. MS.

Verse 14. Yesterday, after "Egyptian." See ver. 13. Acts vii. 28. "Heri," Vulg. and so Syr.

Verse 15. Having come into (the) land of Madiam, after "so." The Syr. and Arab. have, after "the face of Pharao," "and he went to the land."

Verse 16. Feeding the flocks of their father Jothor, after "daughters." Appr. by Davidson. Jothor, at the end.

Verse 17. And drew (water) for them, after "delivered them." See ver. 19. Not in Al. MS. or Compl.

Verse 18. To them, after "said." "Ad eas," Vulg.

Verse 19. Our, before "flocks." Not in Al. MS.

Verse 20. Therefore, after "bid him."

Verse 21. (To be his) wife, γυναῖκα, "uxorem," Vulg. See ch. xviii. 2. So Sam., Syr., Ar.

Verse 22. The woman having conceived, before "bare." Moses, before "called." Not in Al. MS. The Compl. and Vulg. insert here also the birth of Eliezer, from chap. xviii. 4.

Notes.

Verse 1. (One) of the daughters. Correctly—Kalisch. ΠΑ Ν, the daughter. "A daughter," E. T. See chap. vi. 20. Lightfoot, Λείψανα, says they translated so, "ob honorem Amrami, ne observarent Ethnici eum amitam suam duxisse." See Lev. xviii. 12. "Stirpis suæ," Vulg.

Verse 3. An ark, θιβίν. מכת נמא, "an ark of bulrushes," E. T. "Fiscellam scirpeam," Vulg. In Gen. vi. 14, they render it by κιβωτόν. That was made of wood, this of a flexile material, perhaps the papyrus. "Conseritur bibula Memphitis cymba papyro." Lucan, IV. 136. See Job viii. 11, Isai. xviii. 2. Mazochius, p. 197, suggests that area may be from 1718, "texere;" as capsa, anciently κάμψα, from κάμπτω, to bend. A shipbuilding yard was called "textrinum." See Catullus-"Pinea conjungens inflexæ texta carinæ." Of the Argo, namely. Comp. 1 Sam. vi. 11. Hence Thebes, and Argos? The reed-bed, εls τὸ έλος. 510, "flags," E. T. "Carecto," Vulg. "das schilf," Luther's Germ. The plant, a sort of reed, or sedge, is called Sari by Pliny, XIII. 23, and so Hamelveld's Dutch Tr. "sari-planten:" different from that which is supposed to have given name to the Red Sea. See Jablonski, IV. 1, 6. Michaelis, Recueil de Questions, 1. Athenœus, Lib. XIII. 31, mentions την εν Σαμφ Αφροδίτην, ην οί μεν εν καλάμοις καλουσιν, οί 8 ev Exel

Verse 9. Keep for me, διατήρησόν μοι. הוליכו, "take away," E. T. "Accipe," Vulg. They express the object of the removal, as they do in ver. 4, of the standing apart, by κατεσκόπευεν, kept watch.

Verse 10. Moyses, Μωυσῆν, Τιξής. She would not be likely to give him a name of Hebrew derivation. Μωυ in Coptic signifies water, and it has been thought that their spelling it as above points to this origin of the name, which however was significant in Hebrew also, πιση meaning "to draw out." See Josephus, Ant. II. 9, 6. Having noticed this, I shall in future spell the name "Moses," as in E. T. The Vulg. has "Moysen." I took him up, ἀνειλόμην. See Acts vii. 21.

Verse 13. He seeth, הנה, "behold." Perhaps they read הזה: but it may be taken as a free translation.

Verse 14. Is—so, εἰ οῦτως. ΤΟΝ, "surely," E. T. "Quomodo," Vulg. If the thing be so well known, what shall I do? Perhaps they read τη, or το κας κας το κας Comp. 1 Sam. xv. 32. Οῦτως, however, sometimes stands for πάνν, or ὅντως. See Demosth. Παραπρεσβ. 46, 47.

Verse 18. Raguel. So Vulg. and E. T. in Num. x. 29. The Targums make him the father of Jethro.

Verse 25. And was made known to them, in the manner related in the following chapters. וידע אלהים. "And God had respect unto (them)," E.T. "Cognovit eos," Vulg. They read אליהם, which Kennicott approves. Comp. Ezek. xx. 5.

CHAPTER III.

1. And Moses was feeding the sheep of Jothor his father-in-law, the priest of Madiam, and he led the sheep under the wilderness, and came to the mount Choreb. 2. And there appeared to him an angel of the Lord in a flame of fire out of the bush: and he seeth that the bush is burning with fire: yet the bush was not burned up. 3. Then Moses said, having passed on, I will see this great sight, that the bush is not burned up. 4. But when the Lord saw that he drew near to see, the Lord called him out of the

bush, saying, Moses, Moses. Then he said, What is it? 5. But he said, Come not nigh hither; loose the shoe from thy feet, for the place, wherein thou standest, is holy ground. 6. And he said, I am the God of thy father, God of Abraham, and God of Isaac, and God of Jacob. But Moses turned away his face, for he feared to gaze in the presence of God. 7. Then the Lord said unto Moses, Seeing I have seen the affliction of my people which (is) in Egypt, and have heard their crying because of the taskmasters: for I know their sorrow; 8. And am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them in into a land good and large, into a land flowing (with) milk and honey, into the place of the Chananeans, and Chetteans, and Amorrheans, and Pherezeans, and Gergeseans, and Eveans, and Jebuseans. 9. And now, behold, a cry of the sons of Israel is come unto me; and I have seen the tribulation (with) which the Egyptians trouble them. And now, come, I send thee unto Pharao king of Egypt, and thou shalt bring forth my people, the sons of Israel, out of (the) land of Egypt. 11. And Moses said unto God, Who am I, that I shall go in unto Pharao king of Egypt, and that I shall bring forth the sons of Israel out of (the) land of Egypt? 12. But God spake to Moses, saying, (It is certain) that I will be with thee: and this (is) to thee the sign that I will send thee forth, in thy bringing out

my people out of Egypt, ye shall also serve God in this mountain. 13. And Moses said unto God, Behold, I shall come forth unto the sons of Israel, and shall say unto them, The God of our fathers hath sent me unto you: they will ask me, What is his name? what shall I say unto them? 14. And God spake unto Moses, saying, I am He Which Is: and he said, Thus shalt thou say to the sons of Israel, He Which Is hath sent me unto you. 15. And God said again unto Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, God of Abraham, and God of Isaac, and God of Jacob, hath sent me unto you: this is mine everlasting name, and memorial to generations of generations. 16. Having come therefore, gather together the senate of the sons of Israel; and thou shalt say unto them. The Lord God of our fathers hath appeared to me, God of Abraham, and God of Isaac, and God of Jacob, saying, With inspection I have inspected you, and whatsoever things have befallen you in Egypt. 17. And he said, I will bring you up out of the ill-treatment of the Egyptians into the land of the Chananeans, and Chetteans, and Amorrheans, and Pherezeans, and Gergeseans, and Eveans, and Jebuseans, into a land flowing (with) milk and honey. 18. And they shall hear thy voice; and thou shalt come in, thou and the senate of Israel, unto Pharao king of Egypt: and thou shalt say unto him. The God of the Hebrews hath called us: we will go therefore three days' journey into the wilderness, that we may sacrifice to our God. 19. But I know, that Pharao king of Egypt will not permit you to go, except by a mighty hand. 20. And, having stretched forth (my) hand, I will smite the Egyptians by means of all my wonderful things which I will do among them; and after these he shall send you away. 21. And I will give this people favour in the sight of the Egyptians: when therefore ye go away, ye shall not depart empty. 22. But a woman shall ask of her neighbour, and fellow-lodger, ornaments of silver, and of gold, and raiment; and ye shall put (them) upon your sons, and upon your daughters: and spoil ye the Egyptians.

Omissions.

Verse 1. Of God, after "mountain." See ch. xviii. 5, 1 Kings xix. 8; ver. 12. Compl. has it.

Verse 3. אם after אסרה, "now," E. T. Just, Kalisch.

Verse 7. Their, before "task-masters." So Vulg.

Verse 13. And, before "they will ask." The Vulg. has "si." καὶ ἐὰν ἐρωτήσωσι. Compl.

Verse 15. This (is) my, before "memorial."

Verse 18. The Lord, before "God." Now we beseech thee, before "we will go," "ibimus," Vulg. Comp. ch. v. 3. The Lord, before "our God."

Verse 21. It shall come to pass, before "when," "et cum," Vulg. Verse 22. Ornaments, before "of gold." So Vulg. Comp. ch. xii. 35.

Insertions.

Verse 6. Am, after "I." Suppl. by E. T. and Vulg. Comp. Mar. xii. 26.

Verse 8. And to bring them in, after "that land." Not in Al. MS. And Gergeseans, after "Pherezeans." The Sam. has it. See Gen. xv. 21, x. 16; Deut. vii. 1; Josh. iii. 10; Neh. ix. 8.

Verse 10. King of Egypt, after "Pharao." See vv. 11, 18, 19. (The) land of, before "Egypt." It occurs in five Heb. MSS. Barret, and the Ar. Davidson.

Verse 11. King of Egypt, and the land of, as in ver. 10.

Verse 12. God—to Moses, saying, before and after "spake." "Qui dixit ei," Vulg. It is not in Al. MS. My, before "people." "Meum," Vulg. substituted for אחה, "the." Al. MS. has τὸν λαόν. Also, καί, before "serve."

Verse 14. Saying, after "Moses." Not in Al. MS. Comp. ver. 12.

Verse 15. And, before "God of Isaac." Is, after "this." Suppl. by E. T. and Vulg.

Verse 16. The sons of, before "Israel." The Sam. has it, and so the Syr. and Arab. And God of, before "Isaac." Comp. ver. 15. God of, before "Jacob." The Vulg. has "Deus" before both. Verse 17. And Gergeseans. Comp. ver. 8.

Verse 18. Pharao, before "king of Egypt." Comp. vv. 10, 11. Verse 19, the same.

Notes.

Verse 1. Under, $i\pi\delta$, $i\pi\delta$, $i\pi\delta$. Comp. ch. xiv. 27, xxv. 27, where E. T. over against. In here probably means to the westward of. See Is. ix. 12. "The desert," may here mean the mountainous region, so that $i\pi\delta$ in the sense of "beneath," would not be inappropriate. He led them as far up the hills as he could find pasture. See Josephus, Ant. II. 12. 1.

Verse 2. A flame of fire. So MS. Al. and Compl. The Vat. has a fire of flame, = flaming fire. 2 Thess. i. 8. The bush, ὁ βάτος, Perhaps not a single bush, but a woody region; and it might be translated the thicket, some well-known spot on the mountain.

Verse 3. Having passed on, παρελθών, ποσκ. "I will turn aside," E. T. Go thither, Kalisch.

It sometimes signifies to draw near as a spectator. Comp. Demosth. c. Spudiam. VIII. ταῦτα μὲν τοίνυν Σπουδίας οὐδὲν ἦττον ἐμοῦ γινώσκων, ἀλλ' οἵμαι καὶ ἀκριβέστερον, ὅσφ καὶ πυκνότερον ἐνταυθοῦ παρέρχεται. Comp. vv. 4, 5.

That, סרוץ, "why," E. T. how it is that. Al. MS. has ri סרוץ, "They repeat סדו from ver. 2, where it renders, "and behold." Coming nearer might certify him of the fact, that the bush remained unconsumed, without explaining the reason.

Verse 4. The Lord called, אלהים, "God," a substitution of frequent occurrence on their part. What is it? Comp. Gen. xxxi. 11.

Verse 13. Come forth, from Midian, ἐξελεύσομαι, ΝΣ, "come," E. T. Al. MS. and Compl. have ἐλεύσομαι. Our fathers, ΔΣ, "your," E. T. ὑμῶν, Al. MS., Compl.

Verse 14. He Which Is, 'O 'Qp, אהיה "I Am," E. T. Comp. Rev. i. 8. "Qui Est," Vulg. See Burton on Irenœus, 3, 6, 1. Vol. II. p. 80. The future implies frequently duration, or prolonged existence, Kalisch.

Verse 16. The senate, γερουσίαν, יאת זקני, "the elders," Ε. Τ. Comp. Acts v. 21.

"Nomen et ætatis mite Senatus erat." Ov. Fast. 5. 64. The Lacedemonian assembly was so called. Dem. adv. Lept. 23. See Grotius, de Imp. Summar. Potestatum circa Sacra, Vol. IV. Opp. p. 281.

Verse 17. He said, אמר, "I have said," E. T. είπα. Al. MS.

Verse 18. Thou shalt say, מכורתם "Ye shall say," E. T. "dices," Vulg. Called us, כקרה עלינו, "met with us," E. T. "vocavit, nos," Vulg. So Luther. The Sam. has אחקרי Onk. has אחקרי, "invocatus est super nos." Comp. ch. v. 3. The apparition was equivalent to a call. Schl. Comp. ἐπικαλούμενος, 2 Sam. xx. 1.

Verse 19. Except, ear μή, κλί, "no, not," E. T. "nisi," Vulg. They seem to have read לולא. See Gen. xliii. 10. The Sam. has See Whitby's note on Rom. ix. 17. Comp. 1 Sam. xx. 2.

Verse 22. Fellow-lodger, συσκήνου, ביתה, "her that sojourneth in her house," E. T. "Concellaria, concellanea, cohabitatrix," Aug. Qu. 39. Spoil ye, σκυλεύσατε, η "ye shall spoil," E. T. The Syr. uses the imperative. συσκευάσετε. Al. MS.

Ask, αἰτήσει, "postulabit," Vulg. מאלה, "borrow," E.T. It does not appear that repayment entered into the minds of either of the parties. It was a requisition on the part of the Hebrews, of whom the Egyptians had become afraid. See Ps. cv. 38.

CHAPTER IV.

1. Then Moses answered, and said, If they believe me not, nor hear my voice,-for they will say that God hath not appeared to thee-what shall I say unto them? 2. Then the Lord said to him, What is this that (is) in thy hand? so he said, A rod. 3. And he said, Cast it upon the ground: and he cast it upon the ground, and it became a serpent: and Moses fled from it. 4. And the Lord said unto Moses, Stretch forth (thy) hand, and lay hold of (its) tail: having therefore stretched forth (his) hand, he laid hold of (its) tail, and it became a rod in his hand. 5. That they may believe thee, that the God of their fathers hath appeared to thee, God of Abraham, and God of Isaac, and God of Jacob. 6. Then the Lord said again to him, Put thine hand into thy bosom; and he put his hand into his bosom, and took his hand out of his bosom, and his hand became as snow. 7. And he said again, Put thine hand into thy bosom: and he put (his) hand into his bosom, and took it out of his bosom, and again it was restored to the colour of its flesh. 8. But if they believe thee not, nor hear the voice of the first sign, they shall believe thee (by reason) of the voice of the second sign. 9. And it shall be, if they believe thee not (by reason of) these two signs, neither hear thy voice, thou shalt take of the water of the river, and shalt pour (it) upon the dry (ground): and the water, which thou shalt take

from the river, shall be blood on the dry (ground). 10. But Moses said unto the Lord, I beseech (thee), Lord: I am not qualified, (neither) before yesterday, nor before the third day, nor since thou hast begun to speak to thy servant: of a feeble voice and of a slow tongue am I. 11. Then the Lord said unto Moses, Who hath given a mouth to man? or who hath made (the) dumb and deaf, (the) seeing and blind? (have) not I, God? 12. And now go then, and I will open thy mouth, and will instruct thee what thou art about to speak. 13. And Moses said, I beseech (thee), Lord! choose another able (person) whom thou wilt send. 14. And the Lord being wroth with indignation against Moses, said, (Is there) not, behold, Aaron thy brother the Levite? I know that speaking he will speak for thee: and, behold, he will come forth to meet thee, and, having seen thee. he will rejoice within himself. 15. And thou shalt speak unto him, and shalt put my words into his mouth, and I will open thy mouth and his mouth, and will instruct you what ye shall do. 16. And he shall speak for thee unto the people, and he shall be thy mouth; thou moreover shalt be to him (a mediator in) the things pertaining unto God. 17. And this rod, which hath been turned into a serpent, thou shalt take in thy hand, wherewith thou shalt perform the signs. 18. So Moses went, and returned unto Jothor his father-in-law: and he saith, I will go, and will return unto my brethren that (are) in Egypt, and 2 EXOD.

will see, if they still live. And Jothor said to Moses, Go in safety. Moreover after these many days the king of Egypt died. 19. Now the Lord said unto Moses in Madiam, Go, depart into Egypt; for all are dead which sought thy life. 20. Moses therefore having taken (his) wife and children, set them upon (his) asses, and returned into Egypt: moreover Moses took the rod (ordained) of God in his hand. 21. Then the Lord said unto Moses, Now that thou goest and returnest into Egypt, see, all the wonders which I have given into thine hands, thou shalt do them before Pharao: moreover I shall harden his heart, and he will not send the people away. 22. But thou shalt say to Pharao, Thus saith the Lord, Israel (is) my firstborn son. 23. Now I have said to thee, Send my people away, that it may serve me; if indeed therefore thou art not willing to send them away, see then, I will slay thy firstborn son. 24. Moreover it came to pass on the journey, at the inn an angel of the Lord met him, and sought to slay him. 25. And Sepphora having taken a stone, circumcised the foreskin of her son; and it fell at his feet, and she said, The blood of the circumcision of my child hath ceased (to flow). 26. And he departed from him; wherefore she said, The blood of the circumcision of my child hath ceased (to flow). 27. Then the Lord said unto Aaron, Go into the wilderness to meet Moses; and he went, and met him in the mount of God, and they kissed each other. 28. And Moses related to Aaron

all the words of the Lord, which he had sent, and all the things which he had commanded him. 29. Then Moses went—and Aaron—and they gathered together the senate of the sons of Israel. 30. And Aaron spake all these words which God spake unto Moses; and he did the signs before the people. 31. And the people believed and rejoiced, because God had visited the sons of Israel, and because he had seen their tribulation: then the people, having bowed down, worshipped.

Omissions.

Verse 1. But, after "said." So Vulg. Al. MS. and Compl. have ovv.

Verse 5. The Lord, before "God of their fathers." Al. MS. and Compl. have Κύριος.

Verse 6. Behold, הוה, before "his hand became." They may have read it היה. See Insertions. Leprous, before "as snow." "Omissâ mentione lepræ in honorem Mosis." Lightfoot, Λείψανα.

Verse 7. His, after "he put." Al. MS. has αὐτοῦ.

Verse 10. But, or for, 13, after "servant." So Vulg.

Verse 19. The men, after "all." So Vulg.

Verse 21. And, after "hands." Consider well, and thou shalt do them. Kalisch.

Verse 23. Thy, before "firstborn." So Vulg.

Verse 29. All, before "the senate."

Insertions.

Verse 1. What shall I say unto them? at the end. Consequent upon their rendering of in. See Notes, and comp. ch. iii. 13.

Verse 5. Thee, after "believe." This being the message that Moses was to deliver unto them. See ch. iii. 16.

2—2

Verse 6. His hand out of his bosom, after "took." So Sam. היף may represent ה it. Became, perhaps היה, for הנה, "behold."

Verse 8. Thee, after "they shall believe." Comp. the beginning of the verse and ver. 9.

Verse 9. Thee, after "if they believe." Comp. ver. 8.

Verse 13. Moses, before "said."

Verse 14. For thee, oo, after "speak." Comp. ver. 16.

Verse 15. My, before "words." So Vulg. "mea," and Syr. Jonath. has "the words," 7 NR. Comp. vers. 28, 30.

Verse 17. Which hath been turned into a serpent, after "rod." See ver. 3; ch. vii. 15.

Verse 18. Moreover after those many days the king of Egypt died, at the end. So the Coptic, Ad. Clarke's Note, and ch. ii. 23.

Verse 23. If indeed, ϵl $\mu \epsilon \nu$, before "therefore." But 1 may mean if. See ch. iii. 13, Gen. xxxiii. 11. Kalisch. Then, où ν , after "see."

Verse 24. An angel of, before "the Lord." Comp. ch. lii. 3, 4, Num. xxii. 22. So Onkelos, Jonathan, and the Arabic. See Orig. c. Cels. 5, p. 263. Edit. Cantabr.

Verse 25. The circumcision of, after "blood of," from ver. 26. in Arabic, signifies "circumcision." Kalisch.

Verse 26. Of my child, after "circumcision," from ver. 25. See Notes. µou is not in Al. MS.

Verse 30. These, before "words." Not in Compl., some Heb MSS, have it.

Verse 31. The people, after "then."

Notes.

Verse 1. If, ἐἀν, ϝϝ, "behold," E. T. This gives rise to their insertion at the end of the verse. See ver. 8. God, ππ, "The Lord," E. T. Similarly in ver. 31, where Compl. has Κύριος. See ch. iii. 6, 11; ver. 5. Al. MS. has both.

Verse 7. To the colour of its flesh, "sanus color," Celsus. ap. Kalisch. εἰς τὴν χρόαν. (See Wisd. xiii. 14, 2 Macc. iii. 16.) τῆς σαρκὸς αὐτῆς, "ας his (other) flesh," Ε. Τ. Al MS. has αὐτοῦ. Again, πάλιν, הנה, "behold," Ε. Τ. The Vulg. has "iterum," connecting it with "protulit."

Verse 8. Second, האחרון, "the latter," E. T. Al. MS. has έσχάτου. Comp. 2 Kings vi. 29, Ezek. xli. 24, Dan. vii. 5.

Verse 10. I beseech (thee), δέομαι, בעו contracted from בעו, prayer, Kalisch. "O," E. T. "Obsecro," Vulg. comp. Gen. xliii. 20. I am not qualified, οὐχ ἰκανός εἰμι, "by powers of eloquence," לא איש דברים אנכי Ι am not eloquent," E. T. Comp. ch. vi. 12, 2 Cor. xi. 6. Begun to speak, ήρξω λαλείν, as though the very commencement of a communication from God might have removed his deficiency. Comp. Is. vi. 5-7. דברך, "thou hast spoken," E. T. Of a feeble voice, Ισχνόφωνος, ΠΕ כבד פה, " slow of speech," E.T. Comp. ch. vi. 30. "Gracili collocutione," Ambrose de Abrah. II. 10. The epithet is applied to Plato, Diog. La. III. 5, and see Aul. Gellius, vn. 14, Clem. Alex. Strom. IV. p. 516, Aug. Qu. sup. Ex. 7, 10. Origen. Hom. III. in Gen. ap. Hody. III. 1, 4.

Verse 11. Moses,), "him," E. T. Hath given, έδωκε. Jon. שמ, "made man's mouth," E. T., "os homini sublime dedit," Ovid. Comp. Luke xxi. 15. Dumb, δύσκωφον, one whose deafness is so complete as to render him dumb also, אלם. See Luke xi. 14, Matt. xii. 22, Hab. ii. 18, comp. 1 Cor. xii. 2. God, "The Lord," see ver. 1. Al. MS. and Compl. have both.

Verse 12. Open, "be with," E. T., "ero in," Vulg. Comp. Ps. li. 15, Col. iv. 3, Ecclus. xv. 5.

Verse 13. Choose another able (person) whom thou wilt send, προχείρισαι άλλον δυνάμενον, δν αποστελείς, חשלח נא ביד חשלה. "send, I pray thee, by the hand of him whom thou wilt send," E. T. The notion of power, or ability, is found in the expression ביך. "Qui dignus est ut mittatur," Onk.

Verse 14. Within himself, בלבו , "in his heart," E. T., "in his soul," i. e. in himself. Arab. Comp. Esth. vi. 6, Ps. xxxv. 1, and בכרבה. Gen. xviii. 12.

Verse 16. For thee, 7, "be thy spokesman," E. T., "pro te," Vulg. (A mediator in) the things pertaining unto God, לאלהים, "instead of God," E. T., "in his que ad Deum pertinent," Vulg., "medius Moyses inter Dominum et Aaron," Aug. Qu. 10 in Ex. and 23 in Levit. Comp. ch. xviii. 19, where it is מול האלהים, and E. T. "to God-ward." See Rom. xv. 17, Heb. ii. 17, v. 1.

Verse 17. The signs, את האתת Those before spoken of, vers. 3-9, or, rather, as the staff was used but in one of them, those which I shall command thee to do.

Verse 20. His asses, τὰ ὑποζύγια, αὐτοῦ being understood, as after γυναῖκα, and παιδία. ΠΙΠ, though in the singular, may be considered as including more than one animal: the requisite number of asses.

The rod (ordained) of God, דוֹיף βάβδον דוֹיף παρὰ τοῦ Θεοῦ, πίσ και Πκ, "the rod of God," Ε. Τ., which God had ordained to be his instrument in working miracles. See ver. 17. "Quem præcepit ei Deus ut acciperet," Arab.

Verse 23. *My people*, את בני, "my son," E. T. See ver. 22, ch. v. 1, viii. 1.

Verse 28. Which (words) he had sent. Comp. 2 Sam. xi. 22, Isaiah lv. 11, Acts x. 36. אישר שורון, who had sent him, E. T., "quibus miserat eum," Vulg. So Rosenm. Compl. adds πρὸς αὐτόν. Things, ῥήματα, החת, perhaps they read אותר. Al. MS. has σημεῖα, and so Compl.

Verse 31. Rejoiced, "when they heard," E. T. reading ישמחו for ישמעון. Comp. Schleusn. See 2 Kings xx. 13.

CHAPTER V.

1. And after these things Moses came in, and Aaron, unto Pharao, and they said to him, Thus saith the Lord God of Israel; Send my people away, that they may keep a feast to me in the wilderness. 2. And

Pharao said, Who is (He) whose voice I shall hear, so as to send away the sons of Israel? I know not the Lord, and Israel I send not away. 3. And they say to him. The God of the Hebrews hath called us: we will go therefore three days' journey into the wilderness, that we may sacrifice to the Lord our God: lest death or slaying should befall us. 4. And the king of Egypt said to them, Wherefore do ye, O Moses and Aaron, turn away the people from the works? go ye each of you unto his works. 5. And Pharao said, Behold, the people is now many in number: therefore let us not give them rest from the works. 6. And Pharao enjoined the task-masters of the people, and the scribes, saying, 7. Ye shall no longer continue to give the people straw for the brickmaking, as yesterday and (the) third day; but let them go themselves, and collect straw for themselves. 8. And the amount of the brick-manufacture which they produce, every day shalt thou lay upon them: thou shalt not take off anything: for they have leisure; therefore they cry, saving, Let us arise, and sacrifice to our God. 9. Let the works of these men be rendered heavy, and let them be careful about these, and let them not be careful in (devising) vain words. 10. Then the task-masters and the scribes hastened them, and spake unto the people, saying, Thus saith Pharao: I give you straw no longer. 11. Do ye yourselves going (forth) collect straw for yourselves, wherever ye may find (it): for nothing is taken off

from your task. 12. And the people was scattered abroad in (the) whole land (of) Egypt, to bring together stubble for straw. 13. Moreover the taskmasters hastened them, saying, Complete the works which it behoveth (you to do) daily, even as when the straw was given you. 14. And the scribes of the race of the sons of Israel, who were set over them by the overseers of Pharao, were scourged, (by those who inquired of them) saying, Wherefore have ye not completed your amounts of the brick-manufacture, as yesterday and the third day, (that of yesterday) and that of to-day? 15. Then the scribes of the sons of Israel having come in, cried unto Pharao, saying, Why doest thou thus to thy servants? 16. Straw is not given to thy servants, and they tell us to make the brick: and, behold, thy servants are scourged: therefore thou wilt wrong thy people. 17. And he said to them, Ye have leisure; ye are idlers: therefore ye say, Let us go, let us sacrifice to our God. 18. Now therefore, having gone (hence), work: for the straw shall not be given you, and the amount of the brickmanufacture ye shall render. 19. Then the scribes of the sons of Israel perceived themselves (to be) in evil (circumstances, when men spake unto them) saying, Ye shall not omit the due proportion of your brick-manufacture, (day) by day. 20. Moreover they met Moses and Aaron coming to meet them, as they went out from Pharao. 21. And they said to them, God behold you, and judge: for ye have rendered

our savour abominable before Pharao, and before his attendants, to put a sword into his hands to slay us. 22. Then Moses turned unto the Lord, and said, I beseech (thee), O Lord; why hast thou evil entreated this people? and wherefore hast thou sent me? 23. And since I have gone unto Pharao to speak in thy name, he hath evil entreated this people; and thou hast not delivered thy people.

Omissions.

Verse 2. The Lord, הוה, for which they substitute ניהוש, See Insertions.

Verse 5. Of the land, after "people." Perhaps as thinking them not strictly such. Al. MS. and Compl. have it. Their, before "works." So Vulg. "ab operibus."

Verse 6. The same day, after "enjoined." Their, before "scribes."

Verse 14. Both that of yesterday, סמול, before "and that of to-day."

Verse 22. זה, pleonastical, but emphatic. "Is it that," E. T. Verse 23. At all, הועל, "delivering," E. M. "Non liberasti," Vulg.

Insertions.

. Verse 2. Is, ἐστιν, after "who." E. T. supplies it. Perhaps they read היה for הוה. See Joel, iii. 11. Al. MS. has εστιν Θεόs. The sons of, before "Israel." One MS. has בני So the Ar.

Verse 3. To him, after "say."

Verse 4. Each of you, after "go ye;" giving rise to the change of "your" into his; meant to include the whole people in the words addressed to Moses and Aaron only.

Verse 5. Not, before "give them." השבחם, "ye make them rest," E.T., implying that hitherto they had had rest allowed them. Comp. ch. i. 10.

Verse 7. But, before "let," Not in Al. MS. or Compl. Sed, Vulg.

Verse 8. And, before "sacrifice." So Vulg. See ver. 17.

Verse 13. Them, after "hastened." Supplied by E. T. See Note on ver. 10. You, at the end, πιπ being represented by ἐδίδοτο.

Verse 14. Of the race, after "scribes."

Verse 15. $\check{T}hou$, $\sigma\acute{v}$, after "doest." Not in Al. MS. or Compl.

Verse 17. Our, before "God." So the Arab. ליהוה, "to the Lord." Comp. ver. 3. Ch. viii. 25.

Verse 22. I beseech (thee), before "O Lord." And, before "wherefore." So the Sam. and Targums.

Notes.

Verse 3. Called us. So Vulg. "vocavit nos." See ch. iii. 18. Lest death or slaying should befall us, בור או בחבר או בחבר או יפנענו ברבר או בחבר או פוענו ברבר או בחבר או פוענו ברבר או בחבר או פוענו ברבר או בחבר. Gávaτos, death, is often put for pestilence. See ch. ix. 3, 14, 15. Lev. xxvi. 25. Comp. Rev. vi. 8, and perhaps 2 Cor. i. 10. Φόνοs, slaying, for the sword, occurs Lev. xxvi, 7, Deut xxviii. 22, Al. MS. The Vulg. has "ne forte accidat nobis pestis aut gladius."

Verse 6. Scribes, "Officers." In Arab. the verb means to write: and in Chald. שמר is "libellus." See Onk., Lev. xix. 20, and comp. Numb. xi. 16, 2 Chron. xxvi. 11, xxxiv. 13, Josh. i. 10. The Sam. V. has ספרי, and so the Syr.

Verse 8. Every day, מתורל שלשם. "Heretofore," E. T. It should probably be connected with ποιοῦσιν, rather than with ἐπι-βαλεῖτε. Comp. v. 7. Arise, ἐγερθῶμεν. וכלכה, "let us go." Al. MS. has πορευθῶμεν, as in ver. 17, and so Compl.

Verse 9. Let them be careful about, μεριμνάτωσαν. מעשר, "labour in," E.T. They read ישער, which follows in the V., and so Sam., Onk., Schl. See Luke x. 41, Phil. iv. 6.

Verse 10. Hastened, κατέσπευδου. 183, "went out," E. T. They probably read 138, as ver. 13. Schl. thinks that 83° conveys the idea of speed, but in the places he cites, Mal. iii. 20, Jer. xxiii. 19, it is not used transitively. Them, αὐτούς. Dyπ, "of the people," E. T. Perhaps the y may have dropped out, leaving Dπ. It

then should be αὐτῶν, in connexion with ἐργοδιῶκται, and κατέσπευδον would have the sense given it by Schl. Αὐτούς may have been borrowed from ver. 13, where there is nothing for it in the Heb., though the Sam. has מעם.

Verse 16. Thou wilt wrong, NNDH, "the fault is in," E. T. "Injuste agitur contra," Vulg. "Peccas," Syr. The Sam. V. has, "et crimen apud te est," taking Dy as a preposition. Perhaps—doth thy people sin?

Verse 20. Coming to meet them, נצבים לקראתם, "who stood in the way," E.T. They thought that meeting a person implied the movement of that person. "Non male," Schl. See ch. vii. 15.

Verse 21. His hands. So Vulg. "ei."

CHAPTER VI.

1. And the Lord said unto Moses. Now shalt thou see what I will do to Pharao, for by a strong hand he shall send them away, and by a high arm shall he dismiss them from his land. 2. Moreover God spake unto Moses, and said unto him, I (am) the Lord. 3. And I appeared unto Abraham, and Isaac, and Jacob, being their God; and my name-The LORD-I declared not to them. 4. And I established my covenant with them, so as to give them the land of the Chananeans, the land which they occupied as sojourners, wherein also they dwelt as sojourners upon it. 5. And I heard the groaning of the sons of Israel, (causing) which the Egyptians keep them in bondage: and I remembered your covenant. 6. Go, speak to the sons of Israel, saying, I (am) the Lord; and I will bring you out from the dominion of the Egyptians, and will deliver you from (their) servitude,

and will redeem you by a high arm, and a great judgement. 7. And to myself will I take you (to be) my people, and I will be your God: and ye shall know that I (am) the Lord your God, who bring you forth out of the oppression of the Egyptians. 8. And I will bring you in, into the land, concerning which I stretched forth mine hand, to give it to Abraham, and Isaac, and Jacob; and I will give it to you for an inheritance: I (am) the Lord. 9. Moses therefore spake thus to the sons of Israel, and they hearkened not to Moses because of (their) depression of spirit, and because of (their) hard works. 10. Then the Lord spake unto Moses, saying, 11. Go in, speak to Pharao king of Egypt, that he may send the sons of Israel away out of his land. 12. But Moses spake before the Lord, saying, Behold, the sons of Israel have not hearkened to me, and how shall Pharao hearken to me? and indeed, I am devoid of eloquence. 13. Then the Lord spake unto Moses and Aaron, and appointed them (a mission) unto Pharao king of Egypt, so as to procure the sending away of the sons of Israel out of the land of Egypt. 14. And these were the princes of (the) houses of their lineages. Sons of Ruben, Israel's first-born: Enoch, and Phallous, Asron, and Charmi: this (was) the family of Ruben. 15. And—sons of Symeon; Jemuel, and Jamim, and Aod, and Jachin, and Saar, and Saul who (was born) of the Phœnician woman. 16. And these (were) the names of the sons of Levi according

to their families; Gedson, Kaath, and Merari; and the years of the life of Levi (were) an hundred (and) thirty-seven. 17. And these (were) sons of Gedson; Lobeni, and Semei: houses of their lineage. 18. And -sons of Kaath: Ambram, and Issaar, Chebron, and Oziel: and the years of the life of Kaath (were) an hundred (and) thirty-three years. 19. And—sons of Merari; Mooli, and Omusi: these (were) the houses of (the) lineages of Levi, according to their families. 20. And Ambram took to himself Jochabed his father's brother's daughter to wife; and she bare him both Aaron and Moses, and Mariam their sister: moreover the years of the life of Ambram (were) an hundred (and) thirty-two years. 21. And—sons of Issaar; Kore, and Naphek, and Zechri. 22. And-sons of Oziel; Misael, and Elisaphan, and Segri. 23. Moreover Aaron took Elisabeth, Amminadab's daughter, Naasson's sister, to him (to) wife, and she bare him both Nadab and Abiud, and Eleazar, and Ithamar. 24. Moreover-sons of Kore; Asir, and Elkana, and Abiasar; these (were) the generations of Kore. 25. And Eleazar the son of Aaron took to him (one) of the daughters of Phutiel (to) wife, and she bare him Phinees: these (were) the heads of the lineage of the Levites according to their generations. 26. This (is) that Aaron and Moses, to whom God spake, (commanding them) to bring forth the sons of Israel out of (the) land of Egypt, with their power. 27. These are they who addressed themselves unto Pharao king

of Egypt, and brought forth the sons of Israel out of (the) land of Egypt, even Aaron and Moses, 28. In the day on which the Lord spake to Moses in (the land of Egypt. 29. And the Lord spake unto Moses, saying, I (am) the Lord: speak thou unto Pharao king of Egypt whatsoever things I say unto thee. 30. And Moses said before the Lord, Behold, I am of a feeble voice, and how shall Pharao hearken unto me?

Omissions.

Verse 4. Also, D., after "and." So Vulg.

Verse 5. The same.

Verse 6. Under, after "from." So Vulg. Their, before "servitude." So Vulg.

Verse 7. Under, as ver. 6.

Verse 13. Unto the children of Israel and, before "unto Pharao."

Verse 17. According to, before "their lineage." See Insertions, and ver. 19.

Verse 18. And, before "Chebron."

Verse 23. The article nN, τόν, before "Abiud," and "Ithamar." Comp. ver. 20.

Verse 24. The article 7, the, E. T., before "Kore."

Verse 28. And it came to pass, at the beginning. So Vulg. They connect this with ver. 27.

Insertions.

Verse 4. Also, after "wherein."

Verse 6. Saying, after "Israel."

Verse 7. My, $\epsilon \mu o l$, before "people," or a people for me. Compl. has $\epsilon l s$ $\lambda a \delta v$.

Verse 11. In, after "go," $\epsilon i \sigma \epsilon \lambda \theta \epsilon$. Comp. ver. 6. "Ingredere," Vulg. Into Pharao's palace.

Verse 12. Am, before "devoid." Supplied by E. T. and Vulg. Comp. ver 30.

Verse 14. And, at the beginning.

Verse 15. Of the sons, before "of Symeon."

Verse 17. And these, at the beginning. Houses, before "of their lineage." Substituted for >.

Verse 19. The houses of, before "the lineages." Comp. ver. 14.

Verse 20. And Mariam their sister, after "Moses." Comp. Numb. xxvi. 59. So Sam., Syr., and one MS. (Ad. Clarke).

Verse 23. Both, Te, before "Nadab."

Verse 27. Are, after "these." Supplied by E. T. and Vulg. (The) land of, before "Egypt." Not in Al. MS. or Compl. See ver. 26.

Verse 30. Am, after "I." See ver. 12.

Notes.

Verse 1. High arm. So the Ar. Comp. ver. 6, Acts xiii. 17, Gen. xxiv. 18.

Verse 3. Being their God, Θεὸς ฒิν מידי עודר. ישרי, "by (the name of) God Almighty," E. T. "In Deo omnipotente," Vulg. See Kennicott, ap. Barret. Perhaps it might be translated, "their existent God." I declared, "נודעותי, "was known by," E. T. "Nomen meum Adonai non indicavi," Vulg. They may have read הודעותי. So Onk., Sch.

Verse 5. (Causing) which the Egyptians keep them in bondage, δν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, ΦΠΑ ΦΙΓΙΩ ΕΥΓΙΩ ΑΚΑ, "whom the Egyptians keep in bondage," E. T. "Quo Ægyptii oppresserunt eos," Vulg. It would seem that ὅν and "quo" are to be referred respectively to στεναγμόν and "gemitum." The expression is harsh in either case, and in the Greek involves an ellipsis, which I have attempted to supply. Al. MS. has ὧν, that is, τῶν νίῶν Ἰσραήλ, and possibly ὅν may be the relative to Ἰσραήλ. Complut. has ἄ. To express the sense of E. T. the reading should be οῦς. August. Locut. has "quemadmodum," as if it were ὧς. Your covenant, "my," E. T.

Verse 6. Go, βάδιζε, לכן, "wherefore," E. T. They read אל, Comp. ver. 11, ch. vii. 15. Dominion, δυναστείας, האם, "the burdens," E. T. The Vulg. has "de ergastulo," "the prison-house,"

where they underwent compulsory labour. Comp. ch. ii. 5, with ch. xii. 29, and see Judg. xvi. 21. In ver. 7 they render the same word by καταδυναστείας, "oppression," Acts x. 38, James ii. 6. High, "stretched out," E. T. So Vulg., Syr., Onk. See Deut. iv. 34, Acts xiii. 17, Stretched out in an upward direction: uplifted to inflict a blow. Comp. ch. x. 12, 13.

Verse 12. Devoid of eloquence, מוסים. "of uncircumcised lips," E. T. See ch. iv. 10, and comp. Jer. i. 6, Isai. vi. 5, ver. 30. "Ineloquens," Augustine, Locut.

Verse 15. The Phænician woman, הכנענית. "A Canaanitish woman," E.T. as they call her, Gen. xlvi. 10. Canaan is mentioned by Eupolemus, cited by Eusebius, Præp. 9, as the father of the Phænicians. See Gen. x. 15, Exod. xvi. 35. Chna is mentioned by Sanconiathon and Steph. Byzant. as identical with Phænicia. Bochart. Comp. Matt. xv. 22, with Mark vii. 26.

Verse 20. His father's brother's daughter, הרתות. "His father's sister," E. T. "Patruelem suam," Vulg. Comp. Numb. xxvi. 59, Jer. xxxii. 8, 9, 12, ch. ii. i. Ad. Clarke says, "The best critics suppose that Jochabed was the cousin-german of Amram, and not his aunt." See the point discussed in Hammond's Treatise, Of marrying a wife's sister. Works, fol. ed. Vol. I. p. 588. Thirtytwo, שבע ושלשם. "Thirty and seven," E. T. The Sam. and MS. Al. have 136 years.

Verse 25. Phinees, פינחס. "Phinehas," E. T. The Vulg. has Phinees; and so our O. Tr. Ps. cvi. 30, "Then stood up Phinees and prayed."

Verse 26. With their power, σὺν δυνάμει αὐτῶν. בארם "according to their armies," E. T. אָ is "with," Lev. iv. 11, and see Gen. xxxii. 12, ch. xxxv. 22. Power is often used by Shakespeare in this sense, "What says Lord Stanley? will he bring his power?" Richard III. See other examples in Johnson's Dictionary. Comp. ch. vii. 4, Matt. xxiv. 29.

CHAPTER VII.

1. And the Lord spake unto Moses, saying, Behold, I have given thee (as) a God to Pharao, and Aaron thy brother shall be thy prophet. 2. Thou

therefore shalt speak to him all things whatsoever I charge thee; but Aaron thy brother shall speak unto Pharao, in order that he may send away the sons of Israel out of his land. 3. Moreover I shall harden Pharao's heart, and shall multiply my signs and wonders in (the) land (of) Egypt. 4. And Pharao will not hear you; and I will lay my hand on Egypt, and with my power will I bring forth my people the sons of Israel out of (the) land of Egypt with a great avenging. 5. And all the Egyptians shall know that I am the Lord, stretching forth my hand over Egypt; and I will bring forth the sons of Israel from the midst of them. 6. Moses therefore. and Aaron, did as the Lord had commanded them, (even) so they did. 7. Now Moses was eighty years, but Aaron his brother was eighty-three years (old), when he spake unto Pharao. 8. And the Lord spake unto Moses and Aaron, saying, 9. And if Pharao speak unto you, saying, Give us a sign or a wonder, thou also shalt say to Aaron thy brother, Take the rod, and cast (it) on the ground before Pharao and before his servants, and it shall be a dragon. 10. Then Moses went in-and Aaron-before Pharao and his servants; and they did thus, as the Lord had commanded them: and Aaron cast the rod before Pharao, and before his servants, and it became a dragon. 11. Then Pharao convoked the cunning men of Egypt, and the sorcerers: and the enchanters also of the Egyptians did in like manner by their EXOD.

sorceries. 12. And they cast down each their rod, and they became dragons; and the rod which (was) Aaron's swallowed up their rods. 13. And the heart of Pharao waxed strong, and he heard them not, as the Lord had instructed them. 14. Then the Lord said unto Moses, The heart of Pharao is weighed down, so as not to send the people away. 15. Go unto Pharao in the morning; behold, he himself goeth forth to the water, and thou shalt be meeting him on the bank of the river, and the rod which was turned into a serpent thou shalt take in thine hand. 16. And thou shalt say unto him, The Lord, the God of the Hebrews hath sent me unto thee, saying, Send my people away, that it may serve me in the wilderness: and lo! hitherto thou hast not hearkened. 17. Thus saith the Lord, In this thou shalt know that I (am) the Lord; behold, I strike with the rod which (is) in my hand upon the water which (is) in the river, and it shall change into blood. 18. And the fish which (are) in the river shall die, and the river shall stink, and the Egyptians shall not be able to drink water from the river. 19. Moreover the Lord said unto Moses, Say to Aaron thy brother, Take thy rod in thine hand, and stretch out thine hand over the waters of Egypt, and over their rivers, and over their canals, and over their marshes, and over all their collected water, and it shall be blood; and there was blood in all (the) land of Egypt, both in the (vessels of) wood and in the (vessels of) stone. 20. And Moses and Aaron did thus, as the Lord had commanded them; and, having lifted up (his hand) with his rod, he smote the water which (was) in the river, before Pharao, and before his servants; and all the water which (was) in the river changed into blood. 21. And the fish that (were) in the river died; and the river stank; and the Egyptians were not able to drink water out of the river; and the blood was in all (the) land of Egypt. 22. But the enchanters also of the Egyptians did in like manner by their enchantments, and the heart of Pharao was hardened, and he hearkened not to them, as the Lord had said. 23. So Pharao, having turned, entered into his house; nor did he apply his mind even unto this. 24. Moreover all the Egyptians digged round about the river, in order to drink water: and they were not able to drink water from the river. 25. And seven days were completed, after that the Lord had smitten the river.

Omissions.

Verse 3. My, before "wonders." The Vulg. omits it after "signa," and so Al. MS. Compl. has it.

Verse 9. Thy, before "rod." See ver. 19.

Verse 10. His, before "rod." So Vulg. See ver. 20.

Verse 11. Also, before "called." So Vulg. They, before "also."

Insertions.

Verse 1. Saying, after "Moses." See ver. 8.

Verse 2. Therefore, before "thou shalt speak:" to him, after it, "ei," Vulg.

3-2

Verse 5. All, before "the Egyptians." So Sam. Not in Compl.

Verse 7. Was, after "Moses," supplied by E. T. and Vulg. His brother, after "Aaron."

Verse 9. And, at the beginning. A sign, or, before "a wonder." So Sam. Comp. Deut. xiii. 1. Thy brother, after "Aaron," ver. 2. On the ground, after "cast (it)." Not in Compl. Comp. ch. iv. 3. And before his servants, and, after "Pharao." Comp. ver. 10.

Verse 10. And his servants, before "and they did so." See the latter part of the verse. Them, after "commanded." In, after "went," Heb. %2". Comp. ch. vi. 11, "ingressi," Vulg.

Verse 11. Of Egypt, after "cunning men." Not in Compl.

Verse 13. Them, after "instructed." Comp. ver. 10.

Verse 15. He himself, αὐτὸς, before "goeth forth." Goeth in person—perhaps on some especial occasions, when the Nile was to be visited. Comp. ch. viii. 20.

Verse 19. Thy brother, after "Aaron," as ver. 9. In thy hand, after "rod." Not in Al. MS., or Compl. See vv. 15, 17, ch. xvii. 5. And, after "waters of Egypt," "et," Vulg. And, after "rivers," "et," Vulg.

Verse 20. Them, after "commanded." Comp. vv. 10, 13. His, before "rod." Comp. vv. 19, 10, 15.

Notes.

Verse 1. I have given, or, I give, δίδωκα. Comp. Eph. i. 22, iv. 11.

Verse 4. With my power, את צבאתי, "mine armies," E. T. See ch. vi. 26. סטׁי is put for את, frequently by Aquila, and in LXX. Eccles. ii. 17, iii. 10, vii. 30, viii. 15, 17: not however with a dative, as here.

Verse 9. Give us, חנו לכם, "shew for you," E. T. The Syr. and Arab. have "mihi." "Ostendite," Vulg.

Verse 13. Waxed strong, κατίσχυσεν, phri, "He hardened," E. T. See ch. iv. 21, "induratum est," Vulg. Comp. ver. 22, where E. T. has "was hardened," and LXX. ἐσκληρύνθη. We may supply ἐαυτήν, Schl. See Hammond, Works, Fol. Ed. Vol. 1. p. 280.

Instructed them, ἐνετείλατο αὐτοῖς. See ch. ix. 12, (comp. John xii. 49, 50, with John xvii. 3, and see 2 Pet. ii. 21; iii. 2.) ", "had said," E. T. ἐλάλησεν, Compl. and Al. MS. The Vulg. has "præceperat." If that be the meaning, it would refer to the direction given in ver. 9, as carried out by them, ver. 10. Comp. Josh. iv. 12; xi. 9, 23; ch. viii. 15, 19.

Verse 14. Is weighed down, βεβάρηται, ΓΩΩ, "is hardened," E. T., "ingravatum est," Vulg. τὸ αὐθαίρετον τῆς γνώμης σημαίνει. βαρύνεται γὰρ ἡ καρδία ὑπὸ πονηρίας καθελκομένη. Theodoret. Qu. 12, in Ex. See Ecclus. viii. 15, Aq. and Symm., Gen. xviii. 20, ch. viii. 15, Ps. xxxvii. 4. So as not, τΝΩ, "he refuseth," E. T. They give the sense, though not the exact expression. See ch. viii. 2, 21, iv. 23.

Verse 15. ἐπί, Το, Matt. xxiv. 16 August. Locut. translates the Greek too literally, "super." Thou shalt be, ἔση, הצבח "stand," E. T. Comp. ch. v. 20. Al. MS. has στήση, and so Compl.

Verse 18. Not be able, אול), "lothe," E. T., "affligentur," Vulg. See Job iv. 2. Will be weary of drinking—able to drink no more. Comp. Prov. xxvi. 15, and see vv. 21, 24.

Verse 19. Collected water, συνεστηκός υδωρ, חסוה מיסה, "gathering of their waters," E. M., "lacus aquarum," Vulg., probably a reservoir, or tank, where the waters were artificially collected. Comp. Gen. i. 9.

Verse 20. Changed, μετέβαλε, used intransitively, or governing ξαυτόν. See ver. 13, and comp. Job x. 8, 16; Ecclus. xviii. 26. Cyr. Hieros. seems to have taken it in an active sense. Moses changed the river into blood. Catech. XIII. 11; but comp. ver. 17.

CHAPTER VIII.

1. Then the Lord said unto Moses, Go in unto Pharao, and thou shalt say unto him, Thus saith the Lord; Send my people away, that they may serve me.

2. But if thou art not willing to send (them) away, lo! I smite all thy borders with the frogs. 3. And

the river shall cast up frogs; and, having gone up. they shall enter into thine houses, and into the closets of thy bed-chambers, and (shall go up) upon thy beds, and upon the houses of thy servants, and of thy people, and (shall be found) in thy lumps (of kneaded dough), and in thine ovens. 4. And upon thee, and upon thy servants, and upon thy people, shall the frogs go up. 5. Moreover the Lord said unto Moses, Say to Aaron thy brother, Stretch forth thy rod with (thy) hand over the rivers, and over the canals, and over the marshes, and bring up the frogs. 6. And Aaron stretched forth (his) hand over the waters of Egypt, and brought up the frogs: and the frog was made to come up, and it covered the land of Egypt. 7. But the enchanters also of the Egyptians did in like manner by their enchantments, and brought up the frogs upon (the) land of Egypt. 8. And Pharao called Moses and Aaron, and said, Pray for me unto the Lord, and let him take away the frogs from me and from my people: and I will dismiss them; and let them sacrifice to the Lord. 9. Then said Moses unto Pharao, Appoint unto me (a time) when I shall pray for thee, and for thy servants and thy people, to cause the frogs to vanish away from thee, and from thy people, and out of thine houses: only in the river shall they be left. 10. So he said, To-morrow; he said therefore, As thou hast spoken, (be it): that thou mayest know that there is not another besides the Lord. 11. And the frogs shall be taken away from

thee, and from your houses, and from the court-yards, and from thy servants, and from thy people: only in the river shall they be left. 12. Then Moses went forth-and Aaron-from Pharao: and Moses cried unto the Lord concerning the limitation of the frogs, as he had appointed to Pharao. 13. Moreover the Lord did as Moses had said, and the frogs died out of the houses, and out of the court-yards, and out of the 14. And they gathered them together (into) heaps (and) heaps; and the land stank. 15. But Pharao having seen that there was a breathing time, his heart was made heavy, and he hearkened not to them, as the Lord had spoken. 16. Then the Lord said unto Moses, Say to Aaron, Stretch forth thy rod with (thy) hand, and smite the mould of the earth, and there shall be gnats, both among the men, and among the quadrupeds, and in all (the) land of Egypt. 17. Aaron therefore stretched forth the rod with (his) hand, and smote the mould of the earth; and the gnats were among the men and among the quadrupeds; and the gnats were in all the mould of the 18. Then the enchanters also did in like manner by their enchantments, to bring forth the gnat: and they were not able. And the gnats were both among the men and among the quadrupeds. 19. The enchanters therefore said to Pharao, This is (the) finger of God: and the heart of Pharao was hardened, and he hearkened not to them, as the Lord had spoken. 20. Then said the Lord unto

Moses, Rise up early in the morning, and stand before Pharao; and, behold, he himself will come forth to the water; and thou shalt say unto him, Thus saith the Lord, Send my people forth, that they may serve me in the wilderness. 21. But if thou art not willing to send my people forth, behold, I send forth upon thee, and upon thy servants, and upon thy people, and upon your houses, a dog-fly (plague), and the dwellings of the Egyptians shall be filled with the dog-fly—also unto the land whereupon they are. 22. And I will make wondrous in that day the land of Gesem, whereon my people is abiding, whereon the dog-fly shall not be there: that thou mayest know that I am the Lord God of all the earth. 23. And I will cause a separation between my people and between thy people: moreover on the morrow this shall be in the land. 24. Thus then the Lord did; and the dog-fly came (in) multitude into the houses of Pharao, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by reason of the dog-fly. 25. Then Pharao called Moses and Aaron, saying, Having come, sacrifice ye to the Lord your God in the land. And Moses said, (It is) not possible that it should be thus: for we shall sacrifice the abominations of the Egyptians to the Lord our God: for if we sacrifice the abominations of the Egyptians before them, we shall be stoned. 27. We will go a three days' journey into the wilderness, and will sacrifice to our

God, as the Lord hath said to us. 28. And Pharao said, I send you away: and sacrifice ye to your God in the wilderness; but the extent of your progress ye shall not make far: pray ye therefore for me unto 29. Then Moses said, Forasmuch as I the Lord. will come forth from thee, and will pray unto God, and the dog-fly will depart both from thy servants and from thy people to-morrow—forbear to deceive any more, O Pharao, so as not to send away the people to sacrifice to the Lord. 30. So Moses came out from Pharao, and prayed unto God. 31. Then the Lord did as Moses said; and he removed the dog-fly from Pharao, and his servants, and his people, and not one was left. 32. And Pharao made his heart heavy at this time also, and was not willing to send the people away.

Omissions.

Verse 4. All, before "thy servants," which in the Heb. follows "thy people."

Verse 5. Upon the land of Egypt, at the end.

Verse 10. Our God, at the end.

Verse 17. And they did so, at the beginning. Throughout all the land of Egypt, at the end. Al. MS. has it, and Compl.

Verse 22. In the midst of, before "the earth." See Insertions. Verse 23. Sign, after "this." Al. MS. and Compl. have it.

Verse 26. And, after "before them." So Vulg. See Kalisch's note on the construction of this sentence.

Verse 27. The Lord, before "our God," and in ver. 28. Compl. has it in both, and Al. MS. in ver. 27.

Verse 29. From Pharao, after "depart." Al. MS. and Compl. have $\dot{a}\pi\dot{o}\ \sigma v\hat{v}$.

Verse 31. From, before "his servants," and "his people." Al. MS. and Compl. have it.

Insertions.

Verse 1. In, after, "go," $\epsilon i \sigma \epsilon \lambda \theta \epsilon$, "ingredere," Vulg. Comp. ver. 12, ch. ix. 1, vi. 11, vii. 10.

Verse 2. The, before "frogs." Not in Al. MS. or Compl.

Verse 5. Thy brother, after "Aaron," as ch. vii. 7, 9, 19.

Verse 6. And brought up the frogs, after "waters of Egypt." See vv. 5, 7.

Verse 7. Also of the Egyptians, after "enchanters."

Verse 8. For me, after "pray." See vv. 9, 28.

Verse 9. And from thy people, after "from thee." The Vulg. has "et a servis tuis et a populo tuo." See v. 11, and comp. ver. 3. So the Compl.

Verse 11. And from the court-yards, ἀπὸ τῶν ἐπαύλεων. See ver. 13.

Verse 13. And, before "out of the court-yards." So Vulg.

Verse 16. With (thy) hand, after "rod." Both among the men, and among the quadrupeds, and, before "all the land." See vv. 17, 18. Not in Compl.

Verse 17. And, after "quadrupeds." In, after "were," meaning so to express the true sense of the original. Comp. vv. 18, 21. See Notes.

Verse 19. Is, after "this." Supplied by E. T. and Vulg.

Verse 20. And, before "behold," he himself, after it. See ch. vii. 15. In the wilderness, at the end. See ch. iii. 18, ver. 27, ch. vii. 16.

Verse 22. Am, after "I," supplied by E. T. God of all, after "Lord." They substitute this for בקרב, "in the midst of." Comp. 1 Cor. xv. 28, Eph. i. 23. "God" is not in Compl.

Verse 23. Moreover, before "on the morrow." In the land, at the end.

Verse 25. The Lord, before "your God." See ver. 26.

Verse 26. For, before "if," "quod," Vulg.

Verse 27. The Lord, before "hath said." See Omissions.

Verse 28. Therefore, after "pray." Unto the Lord, at the end. See ver. 8.

Verse 31. And, before "not one."

Verse 32. Was, willing, before and after "not."

Notes.

Verse 8. Them, after "dismiss," מת העם "the people," Ε. Τ. Al. MS. has τὸν λαόν. So Compl. Perhaps they read מאמר

Verse 9. Appoint unto me (a time), τάξαι πρὸς μέ, 'βρηπ, "glory over me," Ε. Τ. "Constitue mihi," Vulg. "Pete tibi tempus," Syr. "Elige super me quando vis," Arab. "Pete tibi portentum et constitue tibi tempus," Onk. "Take upon thyself the honour of determining for me, when, &c."

Verse 12. As he had appointed to Pharao, os ἐτάξατο Φαραώ, "which he had brought against Pharao," E. T. The Gr. is ambiguous. It might mean, "as Pharao had appointed," and so Schl. "quemadmodum ordinaverat Pharao." The Heb. however, leads us to consider Pharao as in the dative case. So in effect, E. T., and the Vulg., "quam condixerat Pharaoni." "Clamavit, quia sperabat in Deum, fore, ut non pudore confunderetur, quia Pharaoni per se dixerat, absque Dei permissione, fiet juxta verbum tuum." Aben Ezra. Comp. ch. xv. 25. Bochart, Hist. 11. 5, 2. Limitation, ὁρισμοῦ, מון, "because of," E. T., "sponsione," Vulg. i. e. the undertaking that they should remain in the river only? ver. 9. Schl. thinks it stands for ἐξορισμοῦ, and should be rendered "extermination."

Verse 13. Court-yards, ἐπαύλεων, הצרח, "villages," E. T., which seems to come in oddly between houses and fields, so that I am inclined to give it in this place the sense of αὐλή. In Levit. xxv. 31, Josh. xiii. 23, "villages" seems the preferable translation. Comp. Num. xxxii. 16, 24.

Verse 16. Gnats, σκνίφες, כנים, "lice," E.T., "sciniphes," Vulg. It seems now generally admitted that the Alexandrian origin of the LXX gives it great authority in matters relating to Egypt.

See Parkh. and Rosenm. Perhaps the mosquito is meant by $\sigma_{\kappa\nu\nu}\psi$. Michaelis queries whether it was not a minute species of wasp, citing Origen and Philo, de Vit. Mosis. They were very annoying both to man and beast, perhaps in order to lay their eggs. Hasselquist describes them as inhabiting the sycamore: also the elm and oak, according to Theophrast. Lib. II. Hist. Plant. at the end, cited by Bochart, H. II. 4, 17, 18. Bochart, however, supports E. T., so Joseph., Onk., Jon., Syr., Sam., and Arab., and Mahomet in the Koran. Philo is with the LXX. and his is also an Egyptian authority. Theodoret. Ecc. Hist. II. 26, classes them with, while he distinguishes them from, the κώνωπες. Ad. Clarke conjectures "the tick." According to Hesychius, it was a green insect with four wings, and Suidas says that it was ξυλοφάγον, an eater of wood.

Verse 17. Were in all the mould of the earth, ἐν παντὶ χώματι τῆς γῆς ἐγένοντο, היה כנים, "all the dust of the land became lice," E. T. They seem to have read ב, before ב, and perhaps כנים for כנים. See ver. 18. As to χώμα, see Neh. iv. 2.

The dog-fly, κυνόμυιαν. הערב, "swarms (of flies)," Verse 21. E.T. called dog-fly, either from its infesting dogs, or from its canine impudence; in which latter sense it is used by Homer. See Bochart, Hist. 11. 4, 15. According to Philo, Vit. Mos. 2, it is δηκτικόν καὶ ἐπίβουλον ζῶον, καὶ γὰρ πόρρωθεν μετὰ ροίζου, κάθαπερ βέλος, είσακοντίζεται, καὶ έμπεσοῦσα βιαίως, εὖ μάλα έγχρίμπτεται. It may perhaps be the gad-fly, "tabanus;" or, as Kalisch thinks, the "blatta Orientalis," a sort of beetle. If the former, it may be so called "a penetrando," from the deep wound inflicted by its sting. This sense of yru is to be found in Arabic. Ælian, L. vi. 57, says the μύωψ, or gad-fly, closely resembles the κυνόμυια. The word "dog-fly" is used in Arabic, where it also has another name expressive of its noxious properties. Lucian says, γίγνονται δὲ καὶ μέγισταί τινες μυίαι, ας στρατιωτίδας οί πολλοί καλούσιν, οί δε κύνας, τραχύταται τὸν βόμβον, καὶ τὴν πτῆσιν ἀκύταται. Comp. Ps. lxxviii. 45, cv. 31, and see vv. 29, 31.

Verse 22. Make wondrous, παραδοξάσω, הפליחי, "sever," E. T. "faciam mirabilem," Vulg. Comp. ch. ix. 4, xi. 7. They may have read הפליאתי, comp. Deut. xxviii. 59, or given פלה the meaning of אבל. See Ps. cxxix. 14. "I will do wonders in," Jonath.

Verse 24. (In) multitude, πλήθος. כבר, "grievous," E. T. because of their multitude. Comp. Gen. l. 9, where E. T. "great," and 1 Kings iii. 9, Isai. xxi. 15, ch. ix. 18. The Arab. has "plurima." Was destroyed, חשהה. So E. M. either as to its produce, or as to its inhabitants. See Wisd. xvi. 9, Ps. lxxviii. 45, ch. x. 7. More applicable to the beetle than to the dog-fly. See Kalisch.

Verse 25. Having come, ελθόντες, "to the appointed place." Έρχομαι however sometimes means "to go." See ch. ix. 1, 29.

Verse 26. Possible, וככו, "Meet," E. T. "Non potest ita fieri," Vulg. So Arab. See Acts ii. 24, xxv. 11.

Verse 27. Hath said, "אמר, "shall command," E. T. "Præcepit," Vulg. See ch. iii. 18.

Verse 29. Forasmuch as, ò dé, or seeing that. הנה, "behold," E. T. Perhaps it should be ide, as in Compl.

CHAPTER IX.

THEN the Lord said unto Moses, Come in 1. unto Pharao, and thou shalt say to him, Thus saith the Lord God of the Hebrews, Send my people away, that they may serve me. 2. If therefore indeed thou wilt not dismiss my people, but dost retain it still, 3. Behold, the Lord's hand shall be upon thy cattle, that (are) in the plains, also upon the horses, and upon the asses, and the camels, and oxen, and sheep, an exceedingly great death. 4. And I will effect a wonder at that time between the cattle of the Egyptians, and between the cattle of the sons of Israel: no mentionable thing shall die of all that (are) the sons' of Israel. 5. And God appointed a set time, saying, On the morrow the Lord will do this thing in the land. 6. And the Lord did this thing on the

morrow; and all the cattle of the Egyptians died; but of the cattle of the sons of Israel there died none. 7. But Pharao having seen that none of all the cattle of the sons of Israel died, the heart of Pharao was rendered heavy, and he did not send the people away. 8. Then the Lord spake unto Moses and Aaron, saying, Take ye (your) hands full of furnacesoot, and let Moses scatter (it) towards the heaven, before Pharao and before his servants. 9. And let it become dust over all the land of Egypt; and it shall be sores upon the men and upon the quadrupeds, pustules bursting forth both in the men and in the quadrupeds, in all (the) land of Egypt. 10. And Moses took the soot of the furnace, before Pharao, and scattered it towards the heaven; and it became sores; pustules bursting forth both in the men, and in the quadrupeds. 11. And the sorcerers were not able to stand before Moses because of the sores; for the sores were in the sorcerers, and in all (the) land of Egypt. 12. But the Lord hardened the heart of Pharao, and he hearkened not unto them, as the Lord had instructed (Moses). 13. Then said the Lord unto Moses, Rise up early in the morning, and stand before Pharao, and thou shalt say unto him, Thus saith the Lord God of the Hebrews, Send forth my people, that they may serve me. 14. For in the time (that) now (is), I send forth all mine inflictions into thine heart, and (the heart) of thy servants, and of thy people: that thou mayest know that there is

not another, such as I, in all the earth. 15. For now, having put forth (my) hand, I will smite thee, and will cause thy people to die, and thou shalt be cut off from the earth. 16. And on this account hast thou been preserved, that I may shew in thee my might, and that my name may be declared in all the earth. 17. Dost thou still intermeddle with my people, so as not to send them away? 18. Behold, I rain at this time to-morrow a very abundant hail, which (shall be) such (as) hath not been in Egypt, from the day that it was founded until this day. 19. Now therefore hasten to collect thy cattle, and whatsoever things are thine in the plain: for all the men, and the cattle, whatsoever shall be found in the plains. and shall not enter into a house, so that the hail shall fall upon them, will die. 20. He of the servants of Pharao who feared the word of the Lord, collected his cattle into the houses. 21. But he who did not give heed in (his) mind to the word of the Lord, left the cattle in the plains. 22. Then the Lord said unto Moses, Stretch forth thine hand towards the heaven; and there shall be hail upon all (the) land of Egypt, both upon the men and the cattle, and upon every herb which (is) on the ground. 23. So Moses stretched forth (his) hand towards the heaven, and the Lord gave voices and hail, and the fire ran along upon the ground; and the Lord rained hail upon all (the) land of Egypt. 24. So there was the hail, and the fire flaming among the hail: moreover the hail

(was) very abundant, which (was) such (as) had not been in Egypt, from the day that a nation had been (established) thereon. 25. The hail moreover smote (what was exposed to it) in all the land of Egypt, from man unto beast: and the hail smote every herb which (was) in the plain; and the hail brake all the trees which (were) in the plains. 26. Howbeit in (the) land of Geshem, where the sons of Israel were, the hail was not. 27. Then Pharao, having sent, called Moses and Aaron, and said to them, I have sinned in the present instance: the Lord (is) just, but I and my people (are) ungodly. 28. Pray therefore for me unto the Lord, and let there cease to be voices of God, and hail, and fire: and I will dismiss you, and ye shall continue to remain no longer. 29. Moses therefore said to him. When I shall have come out of the city, I will stretch forth my hands unto the Lord; and the voices will cease, and the hail, and the rain will be no longer: that thou mayest know that the earth (is) the Lord's. 30. And thou and thy servants -I know, that not as yet do ye fear the Lord. 31. Now the flax, and the barley, was smitten; for the barley (was) standing up, the flax also (was) forming its seed. 32. But the wheat and the spelt were not smitten, for they were late. 33. So Moses came forth from Pharao, out of the city, and stretched forth (his) hands unto the Lord: and the voices ceased, and the hail, and the rain dropped no longer upon the earth. 34. But Pharao having seen that the rain

had ceased, and the hail, and the voices, went on to sin, and made heavy his heart, and (the heart) of his servants. 35. And the heart of Pharao was hardened, and he did not dismiss the sons of Israel, as the Lord had spoken by Moses.

Omissions.

Verse 3. Upon, before "the oxen," and before "the sheep." So Vulg.

Verse 4. And, before "no." Compl. has it.

Verse 7. Sent and, after "but Pharao."

Verse 8. It, after "scatter."

Verse 10. And stood, after "furnace."

Verse 12. Unto Moses, at the end. Al. MS. and Compl. have it.

Verse 14. Upon, before "thy servants," and before "thy people."

Verse 16. In very deed, מולם, "autem," Vulg.; "but," Kalisch. See Gen. xlviii. 19.

Verse 20. His servants and, before "his cattle."

Verse 21. His servants and his, before "cattle."

Verse 22. Upon, before "the cattle." Throughout the land of Egypt, at the end.

Verse 24. All the land of, before "Egypt."

Verse 25. All that was in the field, after "Egypt." It is in Compl.

Verse 30. God, at the end.

Verse 33. His, before "hands." Al. MS. has it. "Manus," Vulg.

Verse 34. He, after "heart." So Vulg.

Insertions.

Verse 1. In, after "go." So E. T. and Vulg. Comp. chap. viii. 1.

EXOD.

Verse 2. My people, after "dismiss." See ver. 1. E. T. supplies "them." Compl. has αὐτῶν at the end.

Ver. 3. Also, τε, after "plains;" and, before "upon the asses," so Vulg. and Sam. before "camels," before "oxen."

Verse 4. At that time, after "wonder." Of the sons, before "of Israel." Not in Al. MS. In one Heb. MS.

Verse 7. All, before "the cattle." Not in Al. MS. The sons of, before "Israel." "Israelites," E. T. So Sam. and Targ.

Verse 8. Saying, after "Aaron." And before his servants, at the end.

Verse 9. Both in the men and in the quadrupeds, after "forth." Verse 11. Land of, before "Egypt." So Vulg. "terra Ægypti." "Egyptians," E. T. See ver. 9.

Verse 14. Is, before "not." Another, after it. E. T. and Vulg. supply "there is," and "sit." Comp. Isai. xlv. 22. "Αλλος is not in Al. MS.

Verse 16. In, before "thee." So E. T. and Vulg. Rom. ix. 17. Jonath. has "ut videre faciam te robur meum." Ad. Clarke, "that I may cause thee to see my power." הראחך את כחי "Aan u blijken van mije magt geve," Dutch Tr. So Kalisch.

Verse 23. All, before "the land." Comp. vv. 22, 25.

Verse 24. Moreover the hail, before "(was) very." Thereon, at the end. 'Επ' αὐτῆς. 'Επὶ may represent the 'in 'i.' "Gens illa condita est," Vulg. The day, ἡμέρας, is not in Compl.

Verse 25. Which (was) in, before "the plain," "quæ fuerunt in," Vulg. Which (were) in, before "the plains," the hail, before "brake." Not in Compl.

Verse 26. Were, after "Israel," supplied by E. T. and Vulg. The, before "hail."

Verse 28. Therefore for me, after "pray." Al. MS. and Compl. have therefore only. And fire, after "hail." Comp. vv. 23, 24.

Verse 29. And, before "the voices," supplied by E. T. and Vulg. And the rain, after "hail." See ver. 33.

Notes.

Verse 3. Death, הכר, "murrain," E. T. "pestis," Vulg. So Onk., Jon., Syr. "Mortality," Ad. Clarke. See chap. v. 3, and ver. 15.

Verse 4. Effect a wonder, παραδοξάσω. See ch. viii. 22. "Faciet mirabile," Vulg. I will, ἐγώ. "The Lord." See ver. 5. Mentionable thing, ἡητόν. ΓΕΓ , "nothing worth speaking of." See ch. xxii. 9.

Verse 5. God, יהוה, "the Lord."

Verse 6. Of the Egyptians. "Of Egypt," E.T. "Ægyptiorum," Vulg.

Verse 8. Ye. לכם, "to you," E. T. Al. MS. has $i\mu\hat{\imath}\nu$, and so Compl.

Verse 9. Sores, έλκη, Rev. xvi. 9, Luke xvi. 21. "A boil," E. T. "Ulcera," Vulg. Comp. Lev. xiii. 18, Deut. xxviii. 27, 35, 2 Kings xx. 7, Job ii. 7. Pustules, φλυκτίδες. ΠΩΣ, "blains," E. T. "Vesicæ," Vulg. Bursting forth, ἀναζέουσαι. ΠΩΕ, "breaking forth," E. T. "Turgentes," Vulg. "Effervescentes," Orosius. Comp. 2 Macc. ix. 9, ch. xvi. 20.

Verse 10. Took, $\tilde{\epsilon}\lambda a\beta \epsilon$. ויקהון, "they took," E. T. So Al. MS. See ver. 8.

Verse 12. Had instructed (Moses), συνέταξε, ¬¬¬. See Omissions. Comp. ch. vii. 13, and see Matt. xxvii. 10.

Verse 16. Hast thou been preserved, διετηρήθης. "Conservatus es," August. Qu. 32. אוֹ "חָמֵרוֹתִין", "have I raised thee up," E. T. "Posui te," Vulg. "Made thee stand," E. M. 1 Kings xv. 4. Prov. xxix. 4. Έξήγειρά $\sigma \epsilon$, Rom. ix. 17, with which E. T. here seems to have been made to conform itself. Vossius, c. 24, conjectures that the reading should be $\delta\iota\epsilon\gamma\epsilon\rho\theta\eta\varsigma$. The meaning is probably "caused thee to stand, or subsist, uninjured by the former plague," ver. 11. Might, $\iota\sigma\chi\acute{\nu}\nu$, ¬¬¬, "power," E. T. Al. MS. has $\delta\acute{\nu}\iota \mu \mu \nu$, which St Paul has adopted. The Vulg. has "fortitudinem" here, and there "virtutem." Comp. Eph. i. 19, vi. 10. Query, whether energetic action, as exhibited in miraculous works, is not here meant, rather than sovereign power? Comp. ch. xv. 6, Num. xiv. 17, Job xxiii. 6, xxx. 18.

Verse 17. Intermeddle with, ἐμποιῷ. ὑμποιῷ. "exaltest thyself," E. T. "Retines," Vulg. So the Syr. Onk. has "subjicis," Symm. κατέχεις. The Arab. "retardas." Rosenm. "insultas." Aq. ἀντιποιῷ, which Gesen. prefers. See 1 Esdr. v. 38.

Verse 19. Hasten to collect, κατάσπευσον συναγαγείν. "send and gather," E. T. Κατάσπ. being understood in an active

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and transitive sense, sufficiently represents the Heb. phrase. Comp. ver. 20, and see Isai. x. 31, Jer. iv. 6, vi. 1.

Verse 23. Hand, non. "Rod," E. T. the one, in these chapters, implying the other.

Verse 24. Flaming, φλογίζον. מתלקחת, "mingled," E. T. demonstrating its presence by its appearance. Schl. thinks they guessed at the meaning. Comp. Ezek. i. 4. The Heb. word may mean "preserving its fiery nature; not extinguished by the hail or rain:" or "incessant," Kalisch. Onk. has משחלהבא, to the same purpose as the LXX. From the day that a nation had been established thereon, מאו היתה לנוי, "since it became a nation," E. T. "Ex quo gens illa condita est," Vulg. See ver. 18. Al. MS. has aφ' οῦ. See Insertions.

Verse 28. Let there cease to be, ורב מהית. "For it is enough—that there be," E. T. "Ut desinant," Vulg. Schl. blames Biel and Trommius for applying $\pi a v \sigma \acute{a} \sigma \theta \omega$ to ככני till ver. 29.

Verse 31. Standing up, παρεστηκνία. Comp. Ps. ii. 2. אביב, "in the ear," E. T. Implying the maturity and strength of the stalk, capable of standing upright and supporting the ear. Forming its seed, "בעל, "Bolled," E. T. "Folliculos germinaret," Vulg. "The globous pod succeeds the flower and contains the seed," Parkh. "Knoten gewonnen," Luth. ap. Gesen. So Arab. and Samar. Verse 32. "Οψιμα ἦν, were late. אפילת הנה "serotina erant," Vulg. Not late absolutely, but later than the barley and flax.

CHAPTER X.

1. Then the Lord spake unto Moses, saying, Go in unto Pharao: for I have hardened his heart, and (the heart) of his servants, that these signs may come upon them in succession. 2. That ye may tell in the ears of your children, and to your children's children, how contumeliously I have dealt with the Egyptians, and my signs, which I have done among them; and ye shall know that I (am) the Lord. 3. So Moses

came in, and Aaron, before Pharao, and said to him, Thus saith the Lord God of the Hebrews, How long art thou not willing to reverence me? dismiss my people, that they may serve me. 4. But if thou be not willing to dismiss my people, behold, I bring at this time to-morrow many a locust upon all thy borders. 5. And (the flight of locusts) shall cover the face of the ground, and thou shalt not be able to see the ground; and it shall devour all the residue which is left of the land, which the hail hath left you, and it shall devour every tree which groweth for you upon the land. 6. And thy houses shall be filled, and the houses of thy servants, and all the houses in all (the) land of the Egyptians; which (creatures) thy fathers have never seen, nor their forefathers, since the day that they were upon the earth unto this day. And Moses, having turned away, came out from Pharao. 7. And Pharao's servants say unto him, How long shall this be to us a stumblingblock? dismiss the men, that they may serve their God: whether art thou desirous to know that Egypt perisheth? 8. And they brought back both Moses and Aaron unto Pharao: and he said to them, Go and serve the Lord your God: but which and which are they that go? 9. And Moses saith, With the young and old men we will go, with our sons, and daughters. and sheep, and oxen: for it is the Lord's festival. 10. And he said unto them, May the Lord be thus with you, according as I send you away: whether

also (am I to send) your families? take notice that mischief is near you. 11. Not so: but let the men go, and serve God: for this ye yourselves require. So they thrust them out from Pharao's presence. 12. Then said the Lord unto Moses, Stretch forth (thy) hand over (the) land of Egypt, and let the locust come up upon the land; and it shall devour every herb of the land, and all the fruit of the trees which the hail hath left. 13. And Moses lifted up (his) rod towards heaven, and the Lord brought a south wind upon the land, that whole day, and the whole night: the morning came, and the south wind took up the locust, 14. And brought it upon all (the) land of Egypt; and it rested upon all the coasts of Egypt in exceeding abundance: before it there was no such locust (flight), neither shall be so hereafter. 15. And it covered the face of the land, and the land was laid waste; and it devoured every herb of the land, and all the fruit of the trees, which was left by the hail; there was not left any thing green in the trees, and in every herb of the plain, in all (the) land of Egypt. 16. Then Pharao hastened to call Moses and Aaron, saying, I have sinned against the Lord your God, and towards you. 17. Admit my sin therefore (to forgiveness) yet now, and pray unto the Lord your God, and let him remove from me this death. 18. So Moses came out from Pharao, and prayed unto God. 19. And the Lord brought in place (of the former wind) a mighty wind

from (the) sea, and it took up the locust (flight), and cast it into the Red Sea, and there was not left one locust in all (the) land of Egypt. 20. And the Lord hardened Pharao's heart, and he did not dismiss the sons of Israel. 21. Then the Lord said unto Moses, Stretch forth thy hand toward the heaven, and let there be darkness over (the) land of Egypt-palpable darkness. 22. So Moses stretched forth (his) hand toward the heaven; and there was darkness-blackness-tempest-over all (the) land of Egypt three days. 23. And no one saw his brother (for) three days; and no one arose from his bed (for) three days; but to all the sons of Israel there was light in all (places) wherein they dwelt. 24. And Pharao called Moses and Aaron, saying, Go, serve the Lord your God; but leave (some) of the sheep and of the oxen; and let your families depart with you. 25. And Moses said, But also thou shalt give us whole-burnt offerings and sacrifices, which we will make (ready) for the Lord our God. 26. And our cattle shall go with us, and we will not leave a hoof: for from them will we take to serve the Lord our God: now we ourselves know not (with) what we shall serve the Lord our God, until we arrive there. 27. But the Lord hardened the heart of Pharao, and he was not willing to dismiss them. 28. And Pharao saith, Depart from me; take heed to thyself; (cease) to continue any longer to behold my face; for on the day that thou appearest before me, thou shalt die. 29. Then saith Moses, Thou hast spoken; I will no more appear in thy presence.

Omissions.

Verse 1. The heart, before "of his servants." So Vulg. Complut. has it. My, before "signs." Al. MS. and Compl. have it. "ut ordine superveniant signa mea super eos," Aug. Qu. 36. Onk. has מניהון "inter eos." Comp. ver. 2.

Verse 6. All, before "thy servants."

Verse 7. The Lord, before "their God." Al. MS. and Compl. have it.

Verse 9. The repetition of 13 our, before each word, is unnecessary. Al. MS. has it after νεανίσκοις. And 135, to us, at the end. We, E. T. Al. MS. and Compl. have τοῦ Θεοῦ ἡμῶν, and so the Vulg.

Verse 12. Of Egypt, after "upon the land." The Vulg. has "eam." For, I, before "the locust." Thine, before "hand." Al. MS. has it.

Verse 13. Over the land of Egypt, after "rod." See Insertions.

Verse 14. As they, אממה, before "neither." Comp. ch. xi. 6.

Verse 15. Whole, after "face of the." See ver. 5.

Verse 17. Only, at the end. So Vulg.

Verse 19. Mighty, or strong? before "wind." "Vehementissimum," Vulg. Comp. ch. xv. 10, Wisd. xviii. 5. σφοδρόν however may express the whole phrase, און סואד.

Verse 21. Even, \, before "palpable." "Tam densæ ut palpari queant," Vulg.

Verse 22. *His*, before "hand." Al. MS. has it. Comp. vv. 12, 21.

Verse 28. Unto him, after "saith." Al. MS. has αὐτῷ. My face, after "appearest before:" they substitute me. So the Vulg. "mihi." Comp. ver. 29.

Verse 29. Well, β, after "spoken." Compl. has δυτως. So Vulg. "ita fiat ut."

Insertions.

Verse 1. Saying, before "go," and in, after "it." Comp. ver. 3. In succession, if \hat{\eta}_2, at the end. See August. in Omissions.

Verse 4. At this time, before "to-morrow." Many a, before "locust." See ver. 14. All, after "upon." So the Syr. See ver. 14.

Verse 5. All, after "devour." Of the land, after "left." Comp. vv. 12, 15. Not in Compl.

Verse 6. All, before "the houses," and in, after it. Land of, before "the Egyptians." Moses, before "having turned." Not in Al. MS. Comp. ver. 18.

Verse 8. And, after "go." Not in Al. MS. But, before "which." Suppl. by E. T.

Verse 9. It is, after "for." "Est," Vulg.

Verse 10. Whether, $\mu\dot{\eta}$, or, "am I not also to send?" Spoken ironically.

Verse 12. And, before "all" (E. T. supplies "even"), and "the fruit of the trees," after it. So the Syr. and Heb. MSS. See ver. 15.

Verse 13. Toward heaven, instead of "over the land of Egypt." Ch. ix. 22, v. 21.

Verse 15. Every, before "herb of the plain."

Verse 18. Moses, after "so." "Moyses," Vulg. Comp. ver. 6.

Verse 19. And, after "sea."

Verse 22. Tempest, after blackness. Deut. iv. 11, v. 22; Heb. xii. 18. See Kalisch.

Verse 23. (For) three days, after "brother." Not in Al. MS. or Compl. All, before "(places) wherein."

Verse 24. And Aaron, after "Moses." So Vulg. Sam. Your God, after "the Lord." See ver. 26. So Syr.

Verse 25. But, after "said." Not only will we not go without all our own, but thou must give us some of thine? So Ebn Ezra, and Rashi, ap. Kalisch.

Notes.

Verse 2. How contumeliously I have dealt with the Egyptians, משם בּּוְשִלְּמִים יסוֹּגְּ Alyumriois, במצרים במצרים אשר התעללתי במצרים "what things I have wrought in Egypt," E. T., "quoties contriverim Egyptios," Vulg. The Sam. V. has "imposui." The Arab. "dure tractaverim." Jarchi, ישהקתי, to the same purport as the Vulg. Comp. Num. xxii. 29, Judg. xix. 25, 1 Sam. vi. 6, where

E. M. "wrought reproachfully," 1 Chr. x. 4, 2 Chr. xxxvi. 16, Jer. xxxviii. 19, where they have καταμωκήσονται, Isai. lxvi. 4. Parkh. explains it "I have exalted myself." Comp. ch. xviii. 11. See Rosenmüller ap. Barret. The Targ. has "in Ægyptiis." Gesen. מות is "contrivit," מות, "derisit." Simon. Lex.

Verse 5. Upon the land, מן השרה מ, "out of the field," E. T., "in agris," Vulg. So Syr., Arab.

Verse 7. A stumblingblock, σκώλον, ψημη, "a snare," Ε. Τ. Something which catches a man's foot, and so trips him up. Aq. in Hos. ix. 8, has παγὶς ἐσκωλωμένη, for ψηρ' ΠΕ, and σκωλωθῆς, Deut. vii. 25, σκώλον, Ps. lxix. 22. Id. with Symm. and Theodot. Prov. xviii. 7. See Deut. vii. 16, and comp. ch. xxiii. 33, xxxiv. 12. "Scandalum," Vulg. πρώσπταισμα, Aq. Ν΄ ΣΡΠ, Τατg. εἰς ἄτας, Sam. V. See Bos. and comp. Homer's ἄτη ἐνέδησε βαρείη, Il. B. III.

Verse 8. They brought back, n. "were brought again," E. T., "revocavorant," Vulg. and Syr.

Verse 10. Is near, πρόσκειται, כנר פניכם, "(is) before you," E. T. Al. MS. and Compl. have πρόκειται. They may mean, wickedness adheres to you. So the Vulg. "cui dubium est quod pessime cogitetis?" "You have evil plans before you," Kalisch.

Verse 13. South, קדים, "east," E. T., "urentem," Vulg. "Venti qui adurunt in Ægypto non flant ab ortu, sed ab austro. Indidem quoque adveniunt locustæ, nempe ex Æthiopia," Vossius. c. xiv. Comp. Gen. xli. 6, ch. xxvii. 13, Luke xii. 55. The Arab. has בולף, which may mean south. See ch. xiv. 21.

Verse 14. And brought it, ויעל הארבה, "and the locusts went up," E. T. Hereafter, μετὰ ταῦτα, "after them," E. T., "postea," Vulg. Al. MS. has μετ' αὐτήν.

Verse 15. Laid waste, ἐφθάρη, ἡιπη, "darkened," E. T., blackened, by the destruction of all vegetation. "Vastantes omnia," Vulg.

Verse 18. God, "the Lord." So in ver. 11. Al. MS. has $K \dot{\nu} \rho \iota \sigma \nu$, and $K \nu \rho \iota \sigma$.

Verse 19. Land, גבול, "coasts," E. T. The Arab. has בלד.

Verse 23. Kolins, ימתהתי, the place on which he lay, or crouched. See ch. xvi. 29, 2 Sam. ii. 23.

Verse 24. (Some) of the sheep, τῶν προβάτων. They seem to have thought that Pharao asked that some portion of the flocks

and herds might be suffered to remain; which is refused in ver. 26. He could hardly have expected them to go without any. Comp. ch. xi. 1, and see August. Locut. ad loc.

CHAPTER XI.

Moreover the Lord said unto Moses. Yet ٦. one plague will I bring upon Pharao, and upon Egypt: and after that he will send you away from hence: but when he shall send you away with every thing, he will expel you with expulsion. 2. Speak therefore privately in the ears of the people, and let each (of them) borrow of (his) neighbour ornaments of silver and of gold, and raiment. 3. Moreover the Lord gave his people the favour (of which he had spoken, ch. iii. 21) in the sight of the Egyptians, and they lent to them: and the man Moses became very great in the sight of the Egyptians, and in the sight of Pharao, and in the sight of his servants. 4. And Moses said, Thus saith the Lord: About midnight I enter into the midst of Egypt. 5. And every firstborn in (the) land of Egypt shall die, from (the) firstborn of Pharao, who sitteth upon the throne, even unto (the) firstborn of the female servant who (is) at the millstone, and unto (the) firstborn of every beast. 6. And there shall be a great cry throughout all (the) land of Egypt, which hath not been such before, and will not be such ever again. 7. And against all the sons of Israel a dog shall not snarl with his tongue, from man unto beast: that thou

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mayest know what wondrous things the Lord will do between the Egyptians and Israel. 8. And all these thy servants shall come down unto me, and shall worship me, saying, Go forth thou, and all thy people, whom thou leadest: and after that I will go forth. Then Moses went forth from Pharao with anger. 9. Moreover the Lord said unto Moses, Pharao will not hearken unto you, that multiplying I may multiply my signs and wonders in (the) land of Egypt. 10. So Moses and Aaron did all these signs and wonders in (the) land of Egypt before Pharao: but the Lord hardened Pharao's heart, and he hearkened not (so as) to send away the sons of Israel out of (the) land of Egypt.

Omissions.

Verse 2. And every woman of her neighbour, before "vessels." Al. MS. and Compl. have it.

Verse 3. In the land, before "of the Egyptians." They substitute in the sight of. See the preceding part of the verse. And in the sight of the people, at the end. They had mentioned the Egyptians.

Verse 8. Heat of, הרי, before "anger." See E. M.

Verse 10. His, before "land." Al. MS. and Complut. have it. See Insertions.

Insertions.

Verse 1. I, ἐγώ, before "bring." Not in Al. MS. Comp. v. 4. And, before "after that."

Verse 2. Privately, after "therefore." And raiment, at the end. See ch. xii. 35. So Sam.

Verse 3. His, before "people," "suo," Vulg. Not in Compl. And they lent to them, before "and the man." Ch. xii. 36. So the Sam. Became, before "very," E. T. suppl. "was," "fuit," Vulg. Of Pharao, the Heb. mentioning his servants only. See Omissions.

Verse 5. Even, κal, before "unto the first-born." E. T. has it. It is not in Al. MS. παντός, every, is placed before "beast," instead of before "the first-born." See ch. xii. 29.

Verse 8. Thy, before "people." Moses, before "went forth." Verse 9. Multiplying, before "I may multiply." Not in Al. MS. or Compl. Signs and, before "wonders."

Verse 10. Signs and, before "wonders," as in ver. 9. Not in Compl. In the land of Egypt, after it. Hearkened (so as), before "to send forth." Comp. ver. 9. ηθέλησεν, Compl. and Al. MS. Of Egypt, at the end. Al. MS. and Compl. have αὐτοῦ, "his." See Omissions.

Notes.

Verse 1. With every thing, סטׁי $\pi a \nu \tau \hat{i}$, "altogether," E. T., in your entirety—without reserve of any thing. Comp. ch. x. 24, and this may be the meaning of Jonathan, נמירא יהי ליה (Compl. has סטׁי $\pi \acute{a} \sigma \eta$ $\acute{\epsilon} \kappa \beta o \lambda \hat{\eta}$. Onk. נמירא תרכא יתרך. See Kalisch.

Verse 5. At the millstone, παρὰ (Luke x. 39), τὸν μύλον, פרורים, "behind the mill," E. T. "Ad molam," Vulg. See Deut. xxiv. 8, Aug. Qu. 42, Aul. Gell. III. 3, and comp. Num. xi. 8, Isai. xlvii. 2, Hom. Od. Y. 105.

Verse 7. Snarl, γρύξει, γηπ, "move," E. T., "mutiet," Vulg. Comp. Josh. x. 21, Judith xi. 29. Against, έν, 5. So E. T. Comp. 1 Macc. ix. 29, έν τοις έχθραίνουσι, against our adversaries, and Judith vi. 2, ap. Schl. It may, however, be rendered "among." The Vulg. has "apud." See August. Locut. ad loc. and ch. xii. 12.

Verse 8. Whom thou leadest, אמשר ברוליץ, "that follow thee," E. T. Comp. Judg. iv. 10, viii. 5, 1 Kings xx. 10, 2 Kings iii. 9. "qui subjectus est tibi," Vulg. Comp. 2 Macc. xiv. 6, and see Clem. Alex. p. 367.

CHAPTER XII.

1. Moreover the Lord spake unto Moses and Aaron in (the) land of Egypt, saying, 2. This month (is) to you a beginning of months: it is to you (the)

first among the months of the year. 3. Speak thou unto all (the) congregation of (the) sons of Israel, saying, On the tenth of this month, let them take each a sheep, according to (the) houses of (their) families, each a sheep for a dwelling. 4. But if there be few in number in the dwelling, so as not to be enough for a sheep, he shall take together with him his next neighbour; according to (the) number of (the) souls each shall compute what will suffice him for a sheep. 5. Your sheep shall be perfect—a male -of the first year: from the lambs and the kids ye shall take (it). 6. And it shall be kept by you until the fourteenth of this month, and all the multitude of (the) congregation of (the) sons of Israel shall slay it toward evening. 7. And they shall take of the blood, and shall put it on the two door-posts, and on the lintel in the houses wherein they shall eat them. 8. And they shall eat the flesh that night roasted by fire, and unleavened (bread) with bitter herbs shall they eat. 9. Ye shall not eat of it raw, nor boiled in water, but only roasted by fire; (the) head with the feet and the intestines. 10. There shall not be (any thing) left of it until the morning; and ye shall not break a bone of it; but the (parts) left of it until the morning ye shall burn with fire. 11. Thus moreover shall ye eat it; your loins girded about, and (your) shoes on your feet, and (your) staffs in your hands: and ye shall eat it with haste. a passover to the Lord. 12. And I will pass through

in (the) land (of) Egypt in this night, and will smite every first-born in (the) land (of) Egypt, from man even unto beast, and upon all the gods of the Egyptians I will execute the vengeance; I the Lord. 13. And the blood shall be to you for a sign upon the dwellings, wherein ye are: and I shall see the blood, and will protect you; and there shall not be among you a plague so that (ye) should be cut off, when I strike in (the) land (of) Egypt. 14. And this day shall be to you a memorial, and ye shall keep it a feast to the Lord unto all your generations; ye shall keep it a feast (as) a perpetual institute. 15. Seven days ve shall eat unleavened (bread); even from the first day ye shall cause leaven to disappear out of your dwellings; every one who shall eat leaven, that soul shall be destroyed out of Israel; from the firstday until the seventh day. 16. And the first day shall be called holy, and the seventh day shall be a called holy (day) to you: ye shall not do in them any servile work, save what things shall be prepared (as food) for every soul, that only shall be done for you. 17. And ye shall keep this commandment: for in this day I will bring forth your power out of the land of Egypt, and ye shall celebrate this day in your generations (as) a perpetual institute. 18. Beginning on the fourteenth day of the first month, from (the) evening, ye shall eat unleavened (bread), until (the) one and twentieth day of the month, until (the) evening. 19. Seven days shall leaven not be found in

your dwellings; every one who shall eat (any thing) leavened, that soul shall be destroyed out of the assembly of Israel, both among the foreigners, and natives of the land. 20. Ye shall not eat any leavened thing; even in your every habitation ye shall eat unleavened (bread). 21. So Moses called all (the) Senate of (the) sons of Israel, and said unto them, Having departed, take to yourselves a sheep according to your kindreds, and sacrifice the passover. 22. Then ye shall take a bundle of hyssop, and having dipped it in the blood which (is) by the door, shall touch the lintel and both the door-posts with the blood, which is by the door: moreover ye shall not go forth each (of you from) the door of his house until the morning. 23. And the Lord will pass by to smite the Egyptians, and will see the blood on the lintel, and on both the door-posts: and the Lord will pass by the door, and will not suffer the destroyer to enter into your dwellings to smite (you). 24. And observe ye this thing (as) an institute, to thyself, and to thy sons perpetually. 25. Moreover when ye shall enter into the land, which the Lord shall give you, as he hath spoken, observe ye this service. it shall be when your sons shall say to you, What (is) this service? 27. Ye shall also say to them, This passover (is) a sacrifice to the Lord, (commemorating) how he protected the houses of the sons of Israel in Egypt, when he smote the Egyptians, but delivered our houses. And the people, having bowed down,

worshipped. 28. And the sons of Israel, having departed, did as the Lord commanded Moses and Aaron, so did they. 29. Moreover it came to pass at midnight the Lord also smote every firstborn in (the) land (of) Egypt, from (the) firstborn of Pharao who sat on the throne, unto (the) firstborn of the captive woman who (was) in the pit, and unto (the) firstborn of every beast. 30. And Pharao having arisen by night, and his servants, and all the Egyptians, there was even a great cry in all (the) land (of) Egypt: for there was not a dwelling wherein there was not (some one) dead. 31. And Pharao called Moses and Aaron by night, and said to them, Arise, and go forth out of my people, both you, and the sons of Israel: go, and serve the Lord your God, as ye say. 32. Having taken also your sheep and oxen, go: bless now me also. 33. And the Egyptians constrained the people in haste to eject them out of the land: for they said, That we all are dying. 34. So the people took up their dough, before (it) was leavened, (and) their lumps bound up in their garments upon (their) shoulders. 35. Thus the sons of Israel did as Moses had enjoined them: and they borrowed of the Egyptians ornaments of silver and of gold, and raiment. 36. And the Lord gave his people the (promised) favour, in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians. 37. Then the sons of Israel having removed (went up) from Ramesses to Socchoth, about six hundred EXOD.

thousand foot—the men—besides (their) families. 38. And a great number of sundry countries went up with them, and sheep, and oxen, even very much cattle. 39. And they baked the dough, which they had brought out of Egypt, (into) unleavened cakes under the ashes: for it was not leavened: for the Egyptians ejected them, and they were not able to tarry, nor did they prepare themselves victuals for the way. 40. Now the sojourning of the sons of Israel, which they sojourned in (the) land (of) Egypt and in (the) land of Chanaan, (was) four hundred (and) thirty years. 41. And it came to pass after the four hundred (and) thirty years, all the power of the Lord went out of (the) land of Egypt by night. 42. It is a watch to the Lord, so as to bring them out from (the) land of Egypt; that very night (was) a watch to the Lord, so as to be (an institute) to all the sons of Israel for their generations. 43. Moreover the Lord said unto Moses and Aaron, This (is) the law of the passover; no alien-born shall eat of it. (as to) every domestic servant or man bought with money, thou shalt circumcise him; and then he shall eat of it. 45. A sojourner or a hired servant shall not eat of it. 46. In one dwelling it shall be eaten; and ye shall not carry forth any of the flesh out of the dwelling; and ye shall not break a bone of it. 47. All (the) assembly of (the) sons of Israel shall celebrate it. 48. Moreover if any proselyte come in unto you, to celebrate the passover to the Lord, thou

shalt circumcise every male of his, and then shall he come in to celebrate it, and shall be as even a native of the land; no uncircumcised (person) shall eat of it. 49. One law shall be to the man of the country, and to the proselyte who cometh in among you. 50. And the sons of Israel did as the Lord had commanded Moses and Aaron with respect to them, so did they. 51. And it came to pass on that day, the Lord brought forth the sons of Israel out of (the) land of Egypt with their power.

Omissions.

Verse 3. To them, after "take." So Vulg.

Verse 4. Unto his house, אל ביתו "after "neighbour." ז, "and," is represented by $\mu\epsilon\theta$ έαντοῦ. "Assumet vicinum suum qui conjunctus est domui ejus," Vulg.

Verse 6. Day, after "fourteenth."

Verse 8. It, at the end. So Vulg.

Verse 9, At all, מבשל, after "boiled." So Vulg. His, before "head," "feet," "intestines."

Verse 11. Your, before "shoes," and "staffs." So Vulg. Al. MS. has ὑμῶν, and so Compl. before "staffs."

Verse 14. For, before "a memorial."

Verse 24. For, or as, 5, before "an institute." Comp. ver. 14.

Verse 25. It shall come to pass, before "when." So Vulg.

Verse 26. To you, לכם, at the end, "what mean ye," E.T. Not in Vulg.

Verse 30. He, after "night." So Vulg. All, before "his servants." Al. MS. and Compl. have it.

Verse 31. And, before "go." So Vulg. See Insertions.

Verse 32. As ye have said, after "oxen."

Verse 34. Their, before "shoulders."

Verse 35. Ornaments, before "of gold." So Vulg. Comp. ch. iii. 22.

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Verse 41. Even the selfsame day it came to pass, after "years." So in ten Heb. MSS. Davidson. Vulg. has "eadem die."

Verse 44. Man's, Μ'κ, before "domestic servant." So Vulg. See Insertions. Al. MS. and Compl. have τινός.

Verse 48. And, before "to celebrate," העשה, "and will keep," Ε. Τ. καὶ ποίη, Al. MS. For, after "land."

Verse 50. All, before "the sons."

Insertions.

Verse 3. The sons of, before "Israel." Comp. vv. 6, 21, "filiorum," Vulg. So Jonath., Sam., Syr., Ar. MSS.

Verse 4. In, before "the dwelling," ובית, is used here in the sense of household. Enough, iκανούς, before "for a sheep," "ut sufficere possit ad vescendum," Vulg.

Verse 6. The sons of, before "Israel," as ver. 3, "filiorum," Vulg. Sam., Syr., Ar. MSS. Heb.

Verse 10. And ye shall not break a bone of it, before "but the." See ver. 46.

Verse 12. The, before "vengeance." I do not know whether they meant the article here to be emphatic. They have inserted it also Numb. xxxiii. 4. Perhaps they may have had some tradition of a special judgment predicted against these idols. See a statement of the Rabbins, in Ad. Clarke ad loc. Comp. Ps. cxlix. 9, and lviii. 10, in E. T. or, "the avenging of my people." See Luke xviii. 7.

Verse 13. Are, after "wherein ye," suppl. by E. T., "eritis," Vulg. So Compl. Al. MS. has dwell.

Verse 14. All, after "unto." Not in Al. MS. or Compl.

Verse 18. First, before "month from." This is owing to their rendering אָר בראשון, by ἐναρχόμενοι, beginning. Al. MS. has ἐναρχομένου. Compl. ἐναρχομένη.

Verse 20. Even, δέ, before "in your." They may have repeated the j from אמכלו. Not in Al. MS. or Compl.

Verse 21. The sons of, before "Israel." See vv. 3, 6, "filiorum," Vulg. Not in Al. MS. or Compl.

Verse 27. To them, after "say," "eis," Vulg.

Verse 29. Unto, τως, after "and." Al. MS. and Compl. have πῶν πρωτότοκον κτήνους. Comp. ch. xi. 5.

Verse 30. All the land of, before "Egypt." There was, twice suppl. by E. T. Vulg. has "jaceret," for the second.

Verse 31. Pharao, before "called." So Vulg., Syr. To them, after "said." And, after "go." Not in Al. MS.

Verse 33. That, ὅτι, after "said."

Verse 36. His, before "people."

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Verse 39. For the way, at the end.

Verse 40. (The) land of, before "Egypt," and in (the) land of Chanaan, after it. The Sam. has "filiorum Israel et patrum eorum (so Al. MS. and Compl. αὐτοὶ καὶ οἱ πατέρες αὐτῶν) quum habitaverunt interrà Canaan, et in terrà Ægypti." Kennicott prefers this reading. It removes the difficulty which presents itself in the Hebrew text; the Israelites not having sojourned 430 years in Egypt. Lightfoot, Λείψανα, Vol. x. p. 421, cites a Rabbinical opinion that it was inserted "ne diceretur, mendacium scriptum est in lege." Josephus, Απί. II. 15, has μετ' ἔτη τριάκοντα καὶ τετρακόσια ἡ Ἄβραμον εἰς τὴν Χαναναίαν ἐλθεῦν. See Gen. xv. 13, Gal. iii. 17, and Rosenmüller, ap. Barret, ad loc. Jonathan dates it from the time when God spake to Abraham, thirty years before the birth of Isaac. See Kalisch, Introd. sect. 2, and Davidson.

Verse 42. So as to be, ωστε—εἶναι, before "to all the sons," νόμιμον perhaps being understood. "Observare debent," Vulg. which connects "nox" with this verse, as does Compl.

Verse 44. *Or*, after "domestic servant." They may perhaps have read איש for מיא. Compare *Omissions*. Kalisch renders איש by "male."

Verse 46. And, after "eaten," "nec," Vulg. Not in Al. MS.

Verse 48. Even, before "a native." Not in Al. MS. Any, ris, before "proselyte."

Verse 50. With respect to them. Πρὸς αὐτούς, after "Aaron." See Heb. i. 7. Comp. ver. 28.

Notes.

Verse 2. Is, ἐστίν, κιπ, "it (shall be)," E. T. See vv. 11, 27, 42. Ch. xiii. 2. The tense here involves the question whether the beginning of the year was changed at this time or not. Houbigant maintains the latter view. See Ad. Clarke and Kalisch, ad loc. and Journal of Sacred Literature, Vol. vii. p. 284.

Verse 4. What will suffice him, το ἀρκοῦν αὐτῷ. אַלפֿר אַכלר "according to his eating," E. T. "Quæ sufficere possunt ad esum agni," Vulg. See ch. xvi. 21.

Verse 7. Them, ነ⊓Ν, "it," E. T. Al. MS. has αὐτό, which is probably right.

Verse 10. Shall not be left, מלא חוחירו. "Ye shall let nothing remain," E. T. "Nec remanebit," Vulg. Al. MS. has ἀπολείψεσθε, and Compl. καταλείψετε.

Verse 13. Protect, σκεπάσω. 'ΠΠΟΕ, " pass over," E. T. "Will not suffer the destroyer to harm you," ver. 23, and comp. ver. 27.

Verse 15. Even from, Σ 78, "even the," E. T. They use ἀπὸ for Σ, 1 Chron. xiii. 3. Jonathan has "a media parte diei illius qui præcedit festum."

Verse 16. A called holy (day), κλητή άγία, קרא קרש, "an holy convocation," E. T. A called or solemn holiday, "sancta atque solennis-festivitate venerabilis," Vulg. A known day, favoured by God with that privileged appellation above others—appointed dedicated. "Junoni dictus sacer," Virg. vr. "Hic nuptiis dictus est dies," Ter. Andr. 1. i. "Hic ubi fit dicta multa corona manu," Ovid, Fast. 6. Not referring particularly to the calling or assembling of the people. So ἐπίκλητος ἀγία, Num. xxviii. 18. Comp. vv. 25, 26, and Theodot. Is. 1. 13, where LXX, μεγάλη ήμέρα. Comp. John xix. 31. See also κλητοῖς ἀγίοις, Rom. i. 7. What things shall be prepared (as food) for every soul, את אשר יאכל לכל "that which every man must eat," E. T. It might be translated "for every life," which means the same. Spencer, de Leg. Hebr. I. 4, 9, says, "quibus apertum est, Judæos olim, quibus sani aliquid, etiam opera servilia, animæ, i. e. vitæ, causå, die Sabbati peracta, in licitis habuisse."

Verse 17. This commandment, את המצוח, "the feast of unleavened bread," E. T. The Sam. has את המצוה, "easier, and therefore suspicious," Kalisch. See Rosenm. ap. Barret. I will bring forth, 'הוצאח', "have I brought out," E. T. "Educam," Vulg. They considered the preterite here as used for the future, the event not having yet happened.

Verse 21. Having departed, ἀπελθόντες, משט, "draw out," E. T. "ite," Vulg., "arise," Arab. perhaps reading משט. See ver. 28. Comp. ch. xix. 13, Job xxi. 33, (see John xii. 19, 32,) Judges iv. 6, xx. 37.

Verse 22. By the door, apple, "in the bason," E. T. "in limine," Vulg. See 2 Kings xii. 13, Amos ix. 1, Zech. xii. 2.

Verse 24. Observe ye, υασιπό, "ye shall observe," E. T. Vulg. and Arab. use the imperative, and so in ver. 25. The Compl. has φυλάξεσθε.

Verse 29. Firstborn of every beast. Al. MS. has πῶν πρωτότοκον κτήνους. See Insertions, ch. xi. 5.

Verse 34. Lumps, φυράματα, 1 Cor. v. 6. המשאר, "kneadingtroughs," E. T. The Vulg. refers it to the "conspersa farina." Onk. has מותר אצותהון, "that which was left in their kneadingtroughs." See Deut. xxviii. 5, ch. viii. 3. Jon. and Hieros. interpret it of the bread, &c. left from the Paschal Supper.

Verse 38. A great number of sundry countries, ἐπίμκτος πολύς, Judith ii. 20. Comp. Num. xi. 4, Neh. xiii. 3, Jer. xxv. (xxxii.) 20, 24, l. (xxvii.) 37, Ezek. xxx. 5. (CCFN), "extranei," Onk.

Verse 39. Cakes under the ashes, ἐγκρυφίας. See Gen. xviii. 6. "Subcinericios panes," Vulg. See Clem. Alex. Strom. 5, p. 586, for a mystical interpretation.

Verse 42. A watch, or vigil, προφυλακή, ος ', "a night to be much observed," E. T., "of observations," E. M. The Sam. V. has "watching." 'ליל is represented by νυκτός, by night, at the end of ver. 41. It may indeed be connected with προφυλακή. See Insertions.

Verse 45. Or, 1, "and," E. T. Al. MS. has kai.

Verse 48. Come in unto you, προσέλθη πρὸς ὑμᾶς, אַרְנוֹר ("shall sojourn with thee," E. T., ἐν ὑμᾶν, Compl., "in vestram voluerit transire coloniam," Vulg. A proselyte is one who does so come in. Comp. ver. 49, where Vulg. has "colono qui peregrinatur." See ch. xxii. 21, xxiii. 9, Lev. xvii. 8, 10, where Vulg. "advenæ." Thou shalt circumcise, המול "let—be circumcised," E. T. The infinitive used as the imperative, Kalisch.

CHAPTER XIII.

1. Then spake the Lord unto Moses, saying, 2. Sanctify to me every first-born, first-begotten, opening every womb, among the sons of Israel, from man

unto beast: it is mine. 3. Moses therefore said unto the people, Remember this day, wherein ye came out of the land of Egypt, out of (the) house of bondage; for with a strong hand the Lord brought you forth from thence: and leaven shall not be eaten. 4. For on this day you are going forth, in (the) month of the new (fruits). 5. And it shall be whensoever the Lord thy God shall bring thee in into the land of the Chananeans, and Chetteans, and Amorrheans, and Eveans, and Jebuseans, and Gergeseans, and Pherezeans, which he sware to thy fathers to give thee, a land flowing (with) milk and honey, thou shalt even perform this service in this month. 6. Six days ye shall eat unleavened (bread); moreover on the seventh day (there shall be) a feast of the Lord. 7. Ye shall eat unleavened (bread) seven days: nothing leavened shall be seen by thee, neither shall there be to thee leaven in all thy borders. 8. And thou shalt shew to thy son in that day, saying, On account of this (which) the Lord did to me, when I came out of Egypt. 9. And it shall be to thee a sign upon thy hand, and a memorial before thine eyes, that the law of the Lord may be in thy mouth; for with a strong hand the Lord brought thee forth out of Egypt. And keep ye this law according to (the) times of (the) seasons, from days to days. 11. And it shall be whensoever the Lord thy God shall bring thee in into the land of the Chananeans, as he sware to thy fathers, and shall give it to thee, 12. Thou shalt

even set apart all that openeth the womb, the males, for the Lord: all that openeth the womb, out of (the) herds, or among thy beasts, whatsoever are thine, the males thou shalt sanctify to the Lord. 13. All that openeth (the) womb of an ass thou shalt exchange for a sheep: but if thou exchange not, thou shalt redeem it: every firstborn of man of thy sons thou shalt redeem. 14. Moreover when thy son shall ask thee hereafter, saying, What (is) this? then thou shalt say to him, Because with a strong hand the Lord brought us forth out of (the) land of Egypt, out of (the) house of bondage. 15. Moreover when Pharao hardened (himself in refusing) to send us away, he slew every firstborn in (the) land (of) Egypt, from (the) firstborn of men to (the) firstborn of beasts: therefore do I sacrifice all that openeth (the) womb, the males, to the Lord: and every firstborn of my sons will I redeem. 16. And it shall be for a sign upon thy hand, and a fixture before thine eyes: for with a strong hand the Lord brought thee forth out of Egypt. 17. Now when Pharao had dismissed the people, the Lord led them not (on) the way of (the) land of (the) Phylistiim, because it was near: for God said, Lest it repent the people, having seen war, and it return to Egypt. 18. And God led the people about, the way unto the wilderness, unto the Red Sea: thus in the fifth generation the sons of Israel went up out of (the) land of Egypt. 19. And Moses took the bones of Joseph with him; for by an

oath he had adjured the sons of Israel, saying, The Lord will visit you with a visitation, and ye shall carry up my bones from hence with you. 20. So the sons of Israel, having removed from Socchoth, encamped in Othom, hard by the wilderness. 21. Moreover God went before them, by day indeed in a pillar of cloud, to shew them the way; but at night in a pillar of fire. 22. Moreover the pillar of the cloud failed not by day, and the pillar of the fire by night, before all the people.

Omissions.

Verse 7. The, before "seven days," את שבעת הימים, דás, Al. MS. See ver. 6. And, before "nothing."

Verse 9. For, , before "a sign," and before "a memorial." See ver. xvi. Compl. has είς before σημείον.

Verse 10. His, before "season." See Insertions.

Verse 11. Thee and, before "thy fathers."

Verse 12. And, before "all."

Verse 13. Then, 1, after "not." So Vulg. And, before "every." Among, 3, after "man."

Verse 14. It shall be, after "moreover." So Vulg.

Verse 15. It came to pass, after "moreover." So Vulg. The Lord, before "slew." Compl. has it.

Verse 16. For, 5, before "a fixture."

Verse 17. It came to pass, after "now." So Vulg. Comp. vv. 14, 15.

Verse 21. To give them light, to go by day and night, at the end.

Insertions.

Verse 2. First-begotten, πρωτογενές, after "firstborn." It may have slipped in from some other version.

Verse 3. The land of, before "Egypt." Comp. ch. xx. 2. Not in Al. MS. or Compl.

Verse 4. For, at the beginning.

Verse 5. Thy God, after "the Lord." The Samar. has it. See ver. 11. And Gergeseans and Pherezeans, after "Jebuseans." See Gen. xv. 20, 21. The Sam. has it. The Syr. has the Perizzite, and omits the Hivite.

Verse 8. God, after "the Lord;" and ver. 9. Comp. ver. 5. In ver. 9 it is not in Al. MS. or Compl.

Verse 10. Of the seasons, after "times," which they substitute for ה "his," E. T., after כוועד. The Vulg. has "statute tempore."

Verse 11. Thy God, after "the Lord." Comp. ver. 5. The Samar. has it.

Verse 12. The males, before "for the Lord." See the conclusion of the verse, and v. 15. Out of the herds, or after "womb." See Notes. Thy, before "beasts." The Vulg. has "in pecoribus tuis." Thou shalt sanctify, before "to the Lord." "Consecrabis," Vulg., Jonath. See ch. xxxiv. 19. "Shall be the Lord's," E. T. Not in Compl.

Verse 14. Because, ὅτι, qu. διότι, before "with a strong." (The) land of, before "Egypt." So Vulg. "terra," see ver. 15.

Verse 18. Unto, before "the Red Sea." "Juxta," Vulg.

Verse 21. Indeed, μέν, after "by day."

Verse 22. Moreover, $\delta \epsilon$, at the beginning. Not in Al. MS. Compl. has $\kappa a i$. All, before "the people."

Notes.

Verse 4. The new (fruits), האכים. "Abib," E.T. The eleventh month of the Egyptian sacred year. "Novarum frugum," Vulg. See ch. xxiii. 15, xxxiv. 18, Deut. xvi. 1. Comp. ch. ix. 31, Lev. ii. 14. Parkh. explains it, new corn still green—swollen or dilated to its full size.

Verse 6. Six, yaw, "seven." See ver. 7. The mistake may be due to a confusion of the numerals ϵ and ζ . Al. MS. has it also, so that if a corruption, it is one of very early date. It occurs in the Sam. Comp. Deut. xvi. 8. The seventh day was a day of unleavened bread, as well as the others.

Verse 7. Shall there be, יראה, "shall be seen," E. T., as before in the verse.

Verse 9. Before, [7], "between," E. T. Comp. Deut. vi. 8, xi. 18, "ante," Vulg. As a memorial to themselves, rather than to others. See ver. 16, and comp. Numb. xv. 39.

Verse 10. Keep ye. So Syr. and Arab. in the imperative, and Compl. φύλαξαι. Comp. ch. xii. 24, 25.

Verse 12. All that openeth the womb out of the herds, or among thy beasts, שנר בהמה כל פמר שנר בהמה "every firstling that cometh of a beast," E. T. "Quod primitivum est in pecoribus tuis," Vulg. I have considered, in Insertions, the words out of the herds, or as introduced into the text; they may, however, render שנר. Comp. Deut. vii. 13, xxviii. 18, and the insertions would then be the womb, out of the, and or among thy. E. T., by rendering היה "firstling," considers הוח to be understood, and so likewise the Vulg. See Rosenm. on ver. 2, ap. Barret, and comp. ver. 13, where they have μήτραν.

Verse 13. Exchange, ΠΠΡΠ, "redeem," E. T., "mutabis," Vulg., but "redemeris," where it is repeated. Thou shalt redeem, ηΠΡΠ, "break his neck," E. T. Schl. cites Bonfrere as conjecturing λυθρώση, "sanguinem ejus fundes," for λυτρώση. See Wisd. xi. 6, Clem. Alex. p. 408. λύθρον is, however, rather a mixture of blood with dirt, or dust, and hardly applicable here. It seems more probable that they read ηΠΩΤ, set a price or value upon it, for the purpose of redemption, which was, according to them, to be in money, if not in kind. See Lev. xxvii. 3, 8, 27, Numb. iii. 47, ch. xxxiv. 20, Numb. xviii. 15. In ch. xxxiv. 20, Schl. approves Aquila's τενοντώσεις, for τιμήν δώσεις.

Verse 16. A fixture, ἀσάλευτον, ΠΕΙΣΙΣ, "frontlets," E. T., "appensum quid ob recordationem," Vulg. See ver. 9. Symm. and Theod. agree with the LXX. Aq. has ἀτίνακτα. Spencer. de Legg. ap. Schl. approves. See Parkh. When used in Chaldee it signifies an armlet. Probably the idea may be "to adhere firmly." Thee. So the Sam. and Syr.

Verse 17. Because, סֿרוּ, יב', "although," E. T., "quæ," Vulg. The greater nearness of the way did not induce Him to adopt it. It return, "נעבר, "they return," E. T., "reverteretur," Vulg.

Verse 18. In the fifth generation, Dunn, "harnessed," E. T. Comp. Judg. vii. 11, where they seem to have taken it as divided into bands of fifty. See 2 Kings i. 9, and Eichhorn, Allg. Bibl. Vol. I. pp. 652, 662. Jerome Damaso, Ep. 125, Qu. 2. For other explanations

nations see Harmer, ch. v. 30. Theodotion has πεμπταίζοντες. Proteus in the Odyssee, IV. 412, reckons his phocæ by fives. Comp. Esch. Persæ, 977, μυρία, μυρία, πεμπαστάν. Augustine makes five generations thus, Jacob, Levi, Kohath, Amram, Moses. The four generations, Gen. xv. 16, may have 100 years assigned to each. See ver. 13 of that chapter. In Schultens, Mon. Vet. Arab. p. 31, mention is made of a chieftain, as being the first, "qui copias eduxerit duabus alis, mediâque, dextrâ ac sinistrâ acie structas." The Heb. word may refer to some such five-fold division of the host. And this may be said to have been continued afterwards in the wilderness: the four camps of the lay tribes inclosing that of the ecclesiastical body, the Levites, in charge of the tabernacle.

Verse 19. The Lord, אלהים, "God." So in ver. 17. In ver.

21 they put God for "the Lord."

Verse 22. Failed not, מא , "He took not away," E. T. See Isai. liv. 10, Ps. lv. 11, "nunquam defuit," Vulg., "did not cease," Kalisch.

CHAPTER XIV.

1. And the Lord spake unto Moses, saying, 2. Speak to the sons of Israel, and let them, having turned, encamp over against the habitation, between Magdolus and between the sea, opposite to Beelsepphon: before them shalt thou encamp by the sea.

3. And Pharao will say to his people, These sons of Israel are wandering about in the land; for the wilderness hath inclosed them. 4. Then will I harden the heart of Pharao, and he will pursue after them; and I will be glorified in Pharao, and in all his army, and all the Egyptians shall know that I am the Lord. And they did so. 5. And it was told the king of the Egyptians that the people fled; and the heart of

Pharao and of his servants was turned against the people, and they said, Wherefore have we done this, (so as) to dismiss the sons of Israel, that (they) should not serve us? 6. Pharao therefore yoked his chariots, and brought away with him all his people, 7. Having even taken six hundred chosen chariots, and all the horse of the Egyptians, and thirdsmen over all. 8. And the Lord hardened the heart of Pharao king of Egypt, and of his servants, and he pursued after the sons of Israel: nevertheless the sons of Israel went out with a high hand. 9. And the Egyptians pursued after them, and found them encamping by the sea; even all the horse, and the chariots of Pharao, and the horsemen, and his army, over against the habitation, opposite to Beelsepphon. 10. And Pharao drew near; and the sons of Israel—having looked up with their eyes-behold: and the Egyptians moved their army after them; and they were greatly terrified: then the sons of Israel cried out unto the Lord, 11. And said unto Moses, On account of there not being sepulchres in (the) land (of) Egypt, hast thou brought us forth to put (us) to death in the wilderness? Why hast thou done this to us, bringing (us) forth out of Egypt? 12. Was not this the word which we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for (it were) better that we should serve the Egyptians, than die in this wilderness. 13. But Moses said unto the people, Be of good cheer; stand and see the salvation

which (is) from the Lord, which he will work for us to-day: for in the manner that ye have seen the Egyptians to-day, ye shall not ever see them again unto all time. 14. The Lord will fight for you, and you shall be silent. 15. Then the Lord said unto Moses, Wherefore criest thou unto me? Speak to the sons of Israel, and let them remove. 16. And lift thou up with thy rod, and stretch forth thine hand over the sea, and rend it, and let the sons of Israel enter into the midst of the sea, along the dry (place). 17. And, behold, I will harden the heart of Pharao, and of all the Egyptians, and they shall enter after them: and I will be glorified in Pharao, and in all his army, and in (his) chariots, and in his horses. 18. And all the Egyptians shall know that I am the Lord, when I am glorified in Pharao, and in (his) chariots, and his horses. 19. Then the angel of God, who had been going before the camp of the sons of Israel, removed, and went behind (them); moreover also the pillar of the cloud removed from their front, and stood behind them. 20. And it entered between the camp of the Egyptians and between the camp of Israel, and stood: and it was darkness and blackness. and the night passed on; and they came not into contact with each other the whole night. 21. Then Moses stretched forth his hand over the sea, and the Lord drew in the sea by a mighty south wind the whole night, and made the sea dry (land); and the water was divided. 22. And the sons of Israel

entered into the midst of the sea along the dry (place), and the water thereof (was) a wall on (the) right, and a wall on (the) left. 23. And the Egyptians pursued, and went in after them, even every horse of Pharao, and the chariots, and the riders, into the midst of the sea. 24. Then it came to pass in the morning watch, the Lord also looked upon the army of the Egyptians in a pillar of fire and cloud, and confounded the army of the Egyptians. 25. And he bound up the axletrees of their chariots, and drave them along with violence: and the Egyptians said, Let us flee from the presence of Israel, for the Lord warreth with the Egyptians in their behalf. 26. Then the Lord said unto Moses. Stretch forth thine hand over the sea, and let the water return, and cover the Egyptians, (being) over both the chariots and the riders. 27. So Moses stretched forth his hand over the sea. and the water returned toward day-break into (its former) places: but the Egyptians fled under the water, and the Lord shook off the Egyptians (in the) midst of the sea. 28. And the water, having returned, covered the chariots, and the riders, and all the power of Pharao, those that went in after them into the sea: and there was not so much as one of them left. 29. But the sons of Israel went along dry (land) in the midst of the sea: moreover the water (was) to them a wall on (the) right, and a wall on (the) left. 30. And the Lord delivered Israel in that day out of (the) hand of the Egyptians, and Israel

saw the Egyptians dead along the shore of the sea. 31. Israel moreover saw the mighty hand, the things which the Lord had done to the Egyptians: so the people feared the Lord, and believed God, and Moses his servant.

Omissions.

Verse 3. Of, 5, before "the children." Al. MS. $\pi\epsilon\rho i$, and so Compl.

Verse 9. His, before "horsemen." Compl. has it.

Verse 11. Us, after "bringing." Al. MS. has it.

Verse 17. I, as repeated in הנני, "I, behold, I," E.T. So Vulg. "ego autem." His, before "chariots." So Vulg. and in vv. 18, 23, 26. In the last two before "riders," they omit their.

Verse 19. Them, after "went behind."

Verse 22. Of them, after "right," and "left." See ver. 29.

Verse 26. Upon, before "the riders." Expressed, however, by $\tau\epsilon$, both? Al. MS. and Compl. have it.

Verse 27. Its, before "(former) places," "in priorem locum," Vulg.

Verse 29. Of them, after "right," and "left." So Vulg.

Insertions.

Verse 3. To his people, after "say," , seeming to them to require some party to be spoken to. Not in Complut. Boothroyd adopts it. Comp. Omissions. For, before "the wilderness." Not in Al. MS.

Verse 4. All, before "the Egyptians." Am, after "I," suppl. by E. T., and Vulg. Not in Compl.

Verse 5. The sons of, before "Israel," and in ver. 19.

Verse 6. Pharao, at the beginning. All, before "his people," omnem," Vulg. Two MSS. Boothr.

Verse 8. And of his servants, after "Egypt." Comp. ch. ix. 34, x. 1, ver. 5. Not in Compl., so Boothr.

Verse 11. (The) land (of) before "Egypt." Not in Compl. Verse 12. Was, at the beginning. E.T. supplies "is," "est," Vulg. This, before "wilderness." So the Syr.

exod.

Verse 13. Which (is) from, τὴν παρά, after "salvation." Time, χρόνον, at the end.

Verse 17. Pharao, and of all, after "heart of." Comp. vv. 4, 8.

Verse 18. All, before "the Egyptians." Comp. vv. 4, 7, 17. Am, before "the Lord," suppl. by E. T., and Vulg. See ver. 4. Not in Compl. And, after "Pharao," "et," Vulg.

Verse 20. And stood, after "Israel." See ver. 19. The Vulg. has "stetit," so as to connect it with both verses.

Verse 22. A wall, before "on the left," and in ver. 29.

Verse 23. Even, before "all the horse," suppl. by E. T. Vulg. has "et." Not in Al. MS. And, before "the chariots."

Verse 26. And cover, καὶ ἐπικαλυψάτω, of which ἐπί, ὑy, alone is in the Heb. Comp. ver. 28.

Verse 27. Water, after "under the." The Heb. has \, "it," i. e. the "sea," "aque," Vulg.

Verse 28. And, before "there was." Not in Al. MS., "nec," Vulg. So Syr., Ar., and some Heb. MSS.

Notes.

Verse 2. The habitation, דּקָּה פֿאמטֹאנּשׁה, "Pi-hahiroth," E. T. In Num. xxxiii. 7, they have στόμα Εἰρώθ, "the mouth of Eiroth." Here they may have read דירא in Chald. is "habitatio-ovile." See Num. xxxii. 24, in Hieros., where Buxtorf thinks the reading should be דרות or דרות, for דכון. In this place it has πανδοχεία—"the inns"—hodie caravanserais; and so in Num. xxxiii. 7. See also ch. viii. 13, xxvii. 9, in Onk. and the Syr., Acts i. 20, Ps. x. 8, in Targ., Dan. ii. 11, 38, iv. 22, 29, or 32. See Parkh. on כדר; or they read טירת, as Gen. xxv. 16. It was probably a fortified enclosure, into which the sheep were driven in time of danger; or perhaps the lower part of a tower, as was formerly the case in Scotland on the borders. See Gen. xxxv. 21; or possibly גדרת, as Num. xxxii. 16. The Arab. has גדרת; qu. the opening of the mountains? There is an article on this subject in the Athenœum, Nov. 10, 1849. Jablonski, ap. Kalisch, takes it for an Egyptian name, Πι. Άχιρωτ., a place overgrown with reeds, Axt. Comp. Gen. xli. 2.

Verse 5. The Egyptians. So Vulg. "Ægyptiorum."

Verse 7. Having even taken, καὶ λαβών. היקח, "and he took," Ε.Τ. Καὶ έλαβεν, Al. MS. and Compl. Thirdsmen, τριστάτας. שלשם. " captains," E. T. This is explained by some to mean three officers next to the king in dignity. See 2 Sam. xxiii. 19, 1 Kings ix, 22, 2 Kings vii, 2, ix. 25, x. 25, xv. 25, Jerome on Ezek. xxiii, 23. By others, the three who occupied every chariot, see ch. xv. 4, one being engaged in driving, one in fighting, and one in holding the shield. Kalisch says there never were more than two. Jonathan's notion is an odd one-"he added a third mule to each chariot." A led horse, however, sometimes accompanied the two which drew The first explanation seems on the whole the most pro-The name, as is often the case in such matters, may bable. have been retained after the original number had suffered altera-"Quod primo numerus fuit, jam nomen et honor est." Tacit. de Mor. Germ. 6.

Verse 10. Moved their army, ἐστρατοπέδευσαν. LOD, "marched," E. T. Comp. Gen. xii. 9, Deut. i. 40. Suidas on στρατόπεδον, ap. Schl. says, δύο γὰρ σημαίνει ἡ λέξις, καὶ τὸ στράτευμα, καὶ τὸν τόπον τοῦ στρατεύματος. The Egyptians having probably overtaken the Israelites late in the evening, pitched their camp immediately in their rear, intending to attack them in the morning, or during the night. See ver. 20. Behold: and, ὁρῶσι καί. ΠΙΠ, "and, behold," Ε. Τ. "Viderunt," Vulg. Boothr. has both.

Verse 13. In the manner that, δν τρόπον. אשר, "whom," E. T. "Quemadmodum," Rosenm. So Kalisch: as oppressors and pursuers. For us, לכם, "to you," E. T., ὑμῦν, Al. MS. Vulg. omits it.

Verse 15, Remove, ἀναζευξάτωσαν, ΥΝΟ, comp. ver. 10, "go forward," E. T. So the Samar. ap. Bos, ἀπάρωσι. See for this use of the word Gelas. on the Council of Nice, Act. Concil. p. 281. Clem. Alex. p. 22, Plutarch. Apophthegm. Vol. 11. p. 182, Fol. Edit. The act of yoking the horses and other animals to the carriages so constantly accompanied that of removal, as to stand in its place. Abraham, after the rescue of Lot, ἀνέζευξε μετ' εἰρήνης. Joseph. Ant. 1, 10, 2. See ch. xl. 38, Judith vii. 7, 1 Macc. xii. 32.

Verse 16. With thy rod, "thy hand," namely, which follows. Al. MS. and Compl. have την ράβδον.

Verse 20. Passed on, διῆλθεν, "κ", "gave light," E. T. The radical idea of או would seem to be "to pass through," space usually: hence או "k", a "river," or "canal," and אור, "light," which

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has a wonderful space-penetrating power: they have here applied it to "time." Comp. the Germ. "jahr," and Engl. "year."

Verse 21. Drew in, ὑπήγαγε, ϝἰτὶ, "caused to go (back)," E. T., "abstulit," Vulg. Xenophon has ὑπάγειν εἰς ἐνέδρας, "to draw into an ambush," Mag. Eq. 4. See also Demosth. contra Midiam, 19, Hom. Π. λ. 165. South, □τρ, "east," E. T. Comp. ch. x. 13, Ps. xlviii. 7, Job xxvii. 21, Ezek. xxvii. 26; and see Nimrod, Vol. III. pp. 130, 159. "urente," Vulg.

Verse 22. Thereof, adrifs, בהם, "unto them," E. T. Al. MS. has adrois, and so Compl.

Verse 27. Places, ἐπὶ χώρας, לאיתנו, "to its strength," perhaps to its fluidity: see Gesen., and therefore to its place, which, becoming fluid, it would re-assume: "its usual flood," Kalisch. "its depth," Sam. V. Under, ὑπό, קלקראה, ἐπί, Compl. The consequence of their encountering the falling wall of waters would be their submersion.

Verse 31. God, יהוה, "the Lord," E. T., the Word of the Lord, and the prophecy of Moses, Targ. ap. Pearson on the Creed, Vol. п. p. 12.

CHAPTER XV.

1. THEN sang Moses and the sons of Israel this song to God; and they spake, saying, Let us sing to the Lord, for gloriously hath he been glorified; horse and rider hath he cast into the sea. 2. He hath become to me an helper and a protector unto salvation: this (is) my God, and I will glorify him; my

father's God, and I will exalt him. 3. The Lord. who breaketh (the) battles: the Lord (is) his name. 4. Pharao's chariots and his power hath he cast into (the) sea, (even his) chosen riders, thirdsmen: they have been swallowed up in (the) Red Sea. 5. With the deep hath he covered them; they sank down to (the) bottom as a stone. 6. Thy right hand, O Lord, hath been glorified in might: thy right hand, O Lord, hath broken in pieces (thine) enemies. 7. And in the multiplicity of thy glory thou hast crushed the adversaries: thou hast sent (forth) thy wrath; it devoured them as stubble. 8. And by the spirit of thine indignation was the water parted: the waters were rendered solid as a wall, the waters were rendered solid in the midst of the sea. 9. The enemy said, Having pursued, I will overtake, I will divide spoils, I will fill my soul, I will slay with my sword; my hand shall exercise authority. 10. Thou hast sent (forth) thy spirit; (the) sea hath covered them: they have sunk as lead in (the) mighty water. 11. Who (is) like to thee among gods, O Lord? who (is) like to thee? glorified in (his) saints, marvellous in glories, doing wonders. 12. Thou hast stretched forth thy right hand: (the) earth swallowed them up. 13. Thou hast led in thy righteousness this thy people, whom thou hast redeemed; thou hast invited them in thy strength into thy holy habitation. 14. The nations heard and were wroth; pangs seized upon (the) inhabiting Phylistiim. 15. Then were in haste (the)

chiefs of Edom, and (the) rulers of (the) Moabites: trembling seized them; all the inhabitants of Chanaan were melted away. 16. Let trembling and fear fall upon them: through the greatness of thine arm let them become as stones; until thy people pass by, O Lord, until this thy people pass by, whom thou hast acquired. 17. Bringing (them) in, plant them in the mountain of thine inheritance, in thy prepared habitation, which thou hast perfected, O Lord, a sanctuary, O Lord, which thy hands have made ready. 18. The Lord, ruling eternity, and for eternity, and evermore. 19. For Pharao's horse, with chariots and riders, entered into (the) sea, and the Lord brought upon them the water of the sea; but the sons of Israel went along dry (land) in the midst of the sea. Then Mariam, the prophetess, the sister of Aaron, having taken the timbrel in her hand, (went forth,) and all the women went forth after her with timbrels and dances. 21. Moreover Mariam began (the song for) them, saying, Let us sing to the Lord, for gloriously hath he been glorified; horse and rider hath he cast into the sea. 22. So Moses brought the sons of Israel away from (the) Red Sea, and led them into the wilderness of Sur; and they went three days in the wilderness, and did not find water, so as to drink. 23. Then they came to Merra, and they were not able to drink of (the water of) Merra, for it was bitter; therefore he called the name of that place, Bitterness. 24. And the people murmured against Moses, saying, What

shall we drink? 25. Then Moses cried unto the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he appointed him ordinances and judgements, and there he proved him, 26. And said, If with attention thou hear the voice of the Lord thy God, and do those things that are pleasing in his sight, and hearken to his commandments, and keep all his ordinances, every disease, which I brought upon the Egyptians, I will not bring upon thee; for I am the Lord thy God that healeth thee. 27. And they came to Elim; and there were there twelve fountains of waters, and seventy palm-trees: so they encamped there by the waters.

Omissions.

Verse 1. His, before "rider," and in ver. 21. So Vulg. here. Verse 2. The Lord—and, before and after "my strength and

song," ו היה ו

Verse 4. Also, 1, after "the sea." So Vulg.

Verse 7. Thee or thy, א, after יסף.

Verse 9. Upon them, 1D, after "soul." So Vulg. "Implebitur anima mea." Them, 1D, after "destroy." See Notes. Similarly in ver. 17. Κυριεύσει implies a subject on whom the authority is to be exercised.

Verse 19. His, before "chariots," and before "horsemen." Al. MS. has it before the latter. So Vulg.

Verse 20. With, before "dances." So Vulg.

Verse 23. The water of, before "Merra." Al. MS. and Compl. have ὕδωρ, and πικρόν seems to require it.

Insertions.

Verse 4. Riders, after "chosen." See ch. xiv. 7.

Verse 6. Hand, χείρ, after "right."

Verse 13. Thy, before "people," whom, after it. "Quem," Vulg., "which," E. T. The relative is implied in 17, poetice. See ver. 16.

Verse 14. And, after "heard." Suppl. by E. T. and Vulg.

Verse 15. And, before "the rulers."

Verse 16. Thy, before "people," when repeated. "Tuus," Vulg., whom, after it, "which," E. T. "Quem," Vulg. See ver. 13.

Verse 17. In, \(\ells'\), before "thy prepared," which, after "habitation," and before "thy hands." "Quod," Vulg. E. T. suppl. "in," and "which."

Verse 18. Eternity, or "the age." See Notes. And, after "ruling."

Verse 21. Saying, before "let us." "Dicens," Vulg.

Verse 22. Sons of, before "Israel." Them, after "led." איני "They went out," E. T. So the Samar. So as to drink, at the end.

Verse 23. Place, after "that," n. "Congruum loco nomen imposuit," Vulg.

Verse 25. Moses, after "then." So Sam., Syr. The Vulg. has "ille." It, after "cast," "which," E. T., Vulg. Not in Compl.

Verse 26. Am, before "the Lord." Suppl. by E. T. Thy God, after it.

Verse 27. There were, before "there." E. T. has "where (were)." So Vulg.

Notes.

Verse 1. To God, "to the Lord." So Al. MS. Let us sing, ασωμεν, "I will sing," E. T. "Cantemus," Vulg. Comp. Ps. xcv. 1. Al. MS. has ασω μέν. Comp. ver. 21. Hath he been glorified, אובורה, "Hath triumphed," E. T. "Magnificatus est," Vulg. Comp. ver. 7. Job xl. 10. Rosenm. says the Heb. means "decorus, pulcher fuit."

Verse 2. Protector, המרה, "song," E. T., "laus," Vulg. to be celebrated by me as my protector: or perhaps they gave שמו the sense of ממר. In Arab. it is said to mean "præsidium," Schl. In Psalm cxviii. 14, they render it by "שְׁשְׁחָסנּ, and in Isai. xii. 2, by מוֹניכּמוּג. I will glorify him, אנוהו אווא, "I will prepare him an habita-

tion," E. T., "glorificabo eum," Vulg., "laudabo," Syr. Parkh. after Bate, explains it—"I will make him my habitation," and so the Arab. "ad eum me recipio." Comp. Ps. xci. 1, God is glorified when we thus put our whole trust in Him. Gesen. translates, "I will praise," and observes that the meaning given by the Targ. (same as E. T.) is contrary to the parallelism. Kalisch points out that all is here to be taken in the signification of AND.

Verse 3. Who breaketh the battles, συντρίβων πολέμους. איש מלחמה, "a man of war," E. T. See Judith ix. 7, xvi. 3, and comp. Ovid. ad Liv. August. "Fregerunt ambo Punica bella duces." Ps. lxxvi. 3; Is. xlii. 13. Onk. has "dominus victoriarum bellorum." The Sam. גווו, for which שבר may have crept into their copy; or, as Houbigant, ap. Schl. thinks, ונורר, acc. to Schl. they translated so, lest the Gentiles should take the Lord to be "hominem quempiam strenuum, instar Martis." See Eichhorn. Allg. Bibl. II. 482. The Vulg. inserts "quasi" before "vir pugnator." Comp. Ps. xxiv. 8.

Verse 5. With the deep hath he covered them. אהמת יכסימו "The depths have covered them," E. T. יכסימו is put for יכסימו, poetice. Parkh. See Kalisch ad loc. Schl. thinks they may have read יכסמו. Boothr. and Geddes approve of the LXX. See Barret ad loc.

Verse 7. In the multiplicity of thy glory. $τ\hat{\varphi}$ πλήθει τῆς δόξης σου. ברב גאונך. in multitudine gloriæ tuæ, Vulg. So Onk. and the Syr., comp. ver. 1.

Verse 8. Spirit or breath of thine indignation. πνεύματος τοῦ θυμοῦ σου. ארון אפוך "blast of thy nostrils," E. T. See O. E. Ps. xviii. 15, "the breath of thy displeasure." Comp. 2 Thess. ii. 8. "spiritu furoris," Vulg. See vv. 7, 10. Was parted, διέστη. ነነነጋ. "were gathered together," E. T. Perhaps more correctly, were heaped up, as Aq., Symm. and Theod., i. e. into two distinct masses, leaving a void space between. Were rendered as solid as a wall. "צבו כמו בר "stood upright as an heap," E. T. They anticipate in ἐπάγη the expression which immediately follows; solidity however is implied in the immoveable position of the waters. Onk. has "a wall." In the midst. בלב "in the heart," E. T. "in medio," Vulg. Comp. Prov. xxiii. 34, where E. T. "the midst;" also in Deut. iv. 11; 2 Sam. xviii. 14; Matt. xii. 40. See ch. xiv. 16; Ps. xxii. 14.

Verse 9. I will slay with. אַרִּיק. "I will draw," E. T. Schl. thinks that their rendering is justified by the Arab. use of the verb, namely, to shed blood, and that we need not suppose that they confounded it with ... Comp. Lev. xxvi. 33.

Shall exercise authority, κυριεύσει. חור "shall destroy them," E. T. "repossess," E. M. "asseret eos in hæreditatem," Jun. et Trem. Comp. Jer. xxx. (xxxvii.) 3, where E. T. "possess."

Verse 11. In (his) saints. בֹּקְרְדִּשׁ, "in holiness," E. T. The Gr. might mean, in holy places, or in his sanctuary. See vv. 13, 17. I am inclined to think, however, that the passage 2 Thess. i. 10 has reference to this place, and have translated accordingly. Glories, ההלח, ascription of praises. See Is. xlii. 10; lxi. 3.

Verse 13. Righteousness. δικαιοσύνη, ΤΟΠ, "mercy," E. T. See Gen. xix. 19. Invited. παρεκάλεσας. Π΄Τ. "hast guided," E. T. "portasti," Vulg. διεβάστασας, Symm. perhaps with reference to Is. xl. 11. Comp. also 2 Chr. xxviii. 15; Is. li. 18. Schl. explains it by "pedetentim et molliter evocando ducere." See John x. 3—5, and comp. Xenoph. Anab. VII. 5

Verse 14. Were wroth. So Vulg. irati sunt. See Gen. xlv. 24, and Onk. on Deut. ii. 25. Al. MS. has $\dot{\epsilon}\phi o\beta \dot{\eta}\theta \eta \sigma a\nu$, which Schl. inclines to think the genuine reading. Pangs seized, &c. So Vulg. "dolores obtinuerunt habitatores Philistiim."

Verse 15. Were in haste, נכהלו, "were amazed," E. T. Comp. 1 Sam. xxviii. 21. בהל expresses the hurry of alarm and confusion.

Verse 16. Let them become as stones, 'רכון כאבן, "they shall be as still as a stone," E. T., "fiant immobiles quasi lapis," Vulg. I suppose they took בי in its sense of likeness rather than of dumbness. See Bp Horsley, Append. to Notes on Hosea, x. 15. Pass by, παρέλθη, יעבר, "pass over," perhaps the Jordan; but it may relate to their passing by Edom and Moab, not entering into their territories as enemies. Acquired, "purchased," E. T. It signifies, obtained possession of, as thine own, "possedisti," Vulg., "redemisti," Onk. and Syr., "acquisivisti in possessionem," Arab. See Gen. iv. 1; Is. xi. 11. Schultens on Job i. 3.

Verse 18. Grabe wished to change $\tau \delta \nu$ alâ νa into $\tau \hat{\omega} \nu$ alá $\nu \omega \nu$, on the authority of Philo, who however uses the phrase in the text, $\beta a\sigma i\lambda \epsilon \nu \epsilon$ $\delta \dot{\gamma}$ $\tau \delta \nu$ $\tilde{a}\pi \epsilon \iota \rho o \nu$ alâ νa . Bos, Proleg. Part II. The words however are an insertion.

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Verse 20. Having taken, λαβοῦσα, (went forth), 1-ΠΡΠ, "and —took—and," E. T. Al. MS. has ἔλαβεν δέ. So Complut. ἔλαβε.

Verse 21. Began (the song for) them, חתן לחתן, "answered them," E. T., "quibus præcinebat," Vulg. She commenced an amæbean or alternate song. See 1 Sam. xviii. 7; xxi. 11. So Demosth. de Coron. 79, ἔξαρχος καὶ προηγεμών of the Bacchic hymns. Comp. ch. xxxii. 18. ἐξάρχουσα χορούς, Hom. Hymn. in Dianam. 25, and see Xenoph. Hellen. II. 4, 17. Let us sing, "will," sing ye," E. T., "cantemus," Vulg. Comp. ver. 1.

Verse 23. He called the name—bitterness, אראה," was called Marah." E. T. as above. "Nomen imposuit, vocans illum Mara, id est, amaritudinem," Vulg. Al. MS. has ἐπωνομάσθη, and so Compl.

Verse 25. Appointed him ordinances and judgments, and there he proved him, ישם לו חק ומשם ושם נסהו, "made for them a statute and an ordinance, and there he proved them," E. T. referring it to the people, and so possibly the Greek, to \lambda \dots, in ver. 24. The translation should then be it. The Vulg. has "constituit ei præcepta atque judicia, et ibi tentavit eum." Ad. Clarke explains it, that they were given to Moses in the first instance, to be by him delivered to the people. Comp. ver. 26.

CHAPTER XVI.

1. Then they removed from Elim, and came, (namely the) whole congregation of (the) sons of Israel, into the wilderness of Sin, which (place) is between Elim and between Sina. Moreover on the fifteenth day, in the second month when they had gone forth out of (the) land of Egypt, 2. (The) whole congregation of (the) sons of Israel murmured against Moses and Aaron. 3. And the sons of Israel said unto them, Would we had died smitten by the Lord in (the) land of Egypt, when we sat by the caldrons of the flesh-meats, and ate bread unto

satisfying: for ye have brought us forth into this wilderness to kill all this congregation by famine. 4. Then the Lord said unto Moses, Lo! I rain upon you bread out of heaven: and the people shall go forth, and shall collect (their) daily (provision) daily, that I may prove them, whether they will walk in my law or no. 5. And it shall be on the sixth day, they shall even prepare what they bring in; and it shall be double (compared with) that which they gather daily for a day. 6. And Moses said—and Aaron—unto all (the) assembly of (the) sons of Israel, At evening ye shall know, that the Lord brought you forth out of (the) land of Egypt. 7. And in the morning ye shall see the glory of the Lord, in that (he) hath heard your murmuring, which ye murmur against us; but what are we, that ye murmur against us? 8. And Moses said, (This shall be shewn) in the Lord's giving you at evening flesh to eat, and bread in the morning unto satisfying, because that the Lord hath heard your murmuring, which ye murmur against us: but what are we? for your murmuring is not against us, but rather against God. 9. Moreover Moses said unto Aaron, Say to all (the) congregation of (the) sons of Israel, come ye before God; for he hath heard your murmuring. 10. While therefore Aaron was speaking to all (the) congregation of (the) sons of Israel, they even turned towards the wilderness: and the glory of the Lord appeared in (the) cloud. 11. And the Lord spake unto Moses, saying, 12. I

have heard the murmuring of the sons of Israel: speak unto them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I (am) the Lord your God. 13. Then it was evening, and quails came up, and covered the camp: in the morning, when the dew was resting round about the camp, there was,-14. Even, behold, on the face of the wilderness a small thing as it were coriander-seed, white, like hoar-frost upon the ground. 15. But the sons of Israel, having seen it, said one to the other, What is this? for they knew not what it was: Moses therefore said to them, This (is) the bread, which the Lord hath given you to eat. 16. This (is) the thing, which the Lord hath appointed: gather of it each man for the members of his family, a gomor a head according to the number of your souls; gather ye it each with the sharers of your tents. 17. Then the sons of Israel did so, and they gathered, one much, and another 18. And having measured (it by the) gomor, he who (had gathered) much had nothing over, and he who (had gathered) less had no lack: they each had gathered (enough) for the members of his family (who were) with him. 19. Then Moses said unto them, Let no one leave of it till the morning. 20. And they hearkened not to Moses, but some left of it unto the morning, and it fermented into worms, and stank; and Moses was embittered against them. 21. And they gathered it morning (after) morning,

each (man) that which it behoved him; but when the sun grew hot, it melted. 22. Moreover it came to pass on the sixth day, they gathered that which was needed in double quantity, two gomor for one (man): so all the rulers of the assembly came in and told Moses. 23. But Moses said unto them. Is not this the word which the Lord spake? (there is) To-morrow a sabbath, a holy rest to the Lord: how much-soever ye would bake, bake ye, and how much-soever ye would fry, fry ye: and all the surplus leave ye it in keeping unto the morning. 24. And they left of it until the morning, as Moses had appointed them; and it stank not, neither was there a worm therein. 25. Then Moses said, Eat (it) to-day, for there is a sabbath to day to the Lord: it will not be found in the plain. 26. Six days ye shall gather (it); but on the seventh day (there is) a sabbath; therefore it shall not be therein. 27. Yet on the seventh day it came to pass, (that) some of the people went forth to gather, and found not. 28. Then said the Lord unto Moses, How long will ye not hearken to my commandments and my law? 29. See ye, for the Lord hath given you a sabbath this day, on this account he hath given you on the sixth day the bread of two days; ye shall sit each (of you) in your houses: let no one go forth out of his place on the seventh day. 30. And the people kept sabbath on the seventh day. 31. And the sons of Israel gave it it's name-mann: moreover it was as coriander-seed, white: but the

taste of it (was) as oil-cake with honey. 32. Moreover Moses said, This (is) the thing which the Lord hath appointed, Fill the gomor of the mann, to (be) a deposit for your generations; that they may see the bread, which ye ate in the wilderness, as the Lord brought you forth out of (the) land of Egypt. 33. And Moses said unto Aaron, Take a single golden pot, and put into it the gomor full of the mann; and thou shall lay it up before God, to be kept for your generations, 34. As the Lord appointed Moses: and Aaron laid it up before the testimony, to be kept. 35. So the sons of Israel ate the mann forty years; until they came into the inhabited (country) they ate the mann, until they arrived at (the) border of Phenice. 36. Now the gomor was the tenth (part) of the three measures.

Omissions.

Verse 2. In the wilderness, at the end.

Verse 5. As much as, איל אישר, compared with, πρός, subaudiendum?

Verse 6. Then, after "evening." 1. "vespere scietis," Vulg. So in ver. 7, "mane videbitis," Vulg.

Verse 7. He, before "hath heard." Al. MS. has Κύριον. The Vulg. "audiri." Comp. vv. 8, 9, 12.

Verse 10. It came to pass, היי, at the beginning. So Vulg. and Arab.

Verse 13. In, before "evening." Moreover, after "camp."

Verse 14. And when the dew that lay was gone up, at the beginning. The Vulg. has "cumque operuisset superficient terræ;" and if that be the meaning of מעל שכבת המל, they may have thought it already sufficiently expressed in ver. 13. The layer, or stratum, of dew had risen up, out of the ground.

Verse 18. By the, before "gomor." Al. MS. has τφ̂.

Verse 23. For you, after "leave ye it." So Vulg.

Verse 25. It, or "that," E. T., after "eat." Compl. has it. To-day, after "the Lord."

Verse 26. It, after "gather." So Vulg. See ver. 27.

Insertions.

Verse 5. For a day, at the end, that is, $\tau \delta$ $\kappa a \theta'$, before the first $\hat{\eta} \mu \hat{\epsilon} \rho a \nu$, and $\hat{\epsilon} \hat{\epsilon} s$ before the second. The Heb. being Di. Comp. 1 Chron. ix. 32.

Verse 7. Are, before "we." So E. T. and Vulg., and in ver. 8.

Verse 8. For, after "we?" The Vulg. has "nos enim quid sumus? nec--"

Verse 15. It, after "beheld." Suppl. by E. T., "quod cum vidissent," Vulg.

Verse 16. According to, before "the number." Supplied by E. T., "juxta," Vulg.

Verse 22. In, after "came." See ch. viii. 1. He being in his tent of audience.

Verse 23. Moses, before "said." The Syr. has it. Is not, before "this." Not in Al. MS., or Compl., and the word, after it. Comp. ver. 32. E. T. suppl. "is that," "est," Vulg.

Verse 24. Of, after "left." See ver. 23. Them, after "appointed."

Verse 26. Therefore, öri, "idcirco," Vulg. שבת may mean here "cessation," from that particular pursuit of manna, and then öri will be for, but see ver. 25. It is not in Al. MS.

Verse 27. Some, before "of the people," Suppl. by E. T., and Arab. Comp. ch. xvii. 5.

Verse 29. This day, after "sabbath." They might think so to express the n, before naw, the cessation from labour which you are now enjoying.

Verse 31. It, after "gave."

Verse 32. The Lord, before "brought." To preclude the supposition that Moses was saying this concerning himself. The Vulg. has "educti estis."

Verse 33. Golden, before "pot." Comp. Heb. ix. 4.

Notes.

Verse 3. Smitten, πληγέντες, ביד, "by the hand of," E. T.

Verse 7. God, "the Lord." See vv. 8, 9.

Verse 8. Us, 1, "Him," E. T. See what follows. God, "the Lord," as vv. 7, 9.

Verse 13. The quail, השלו, "coturnix," Vulg., meaning the whole flight of them. See ch. x. 12. "Quot tenerum pennis aera pulsat avis." Ov. Trist. v. 2. 26. They probably meant by ὀρτυγομήτρα, a large species of quail.

Verse 14. As it were coriander seed, white, ώσεὶ κόριον λευκόν. See ver. 31. פחסססס. The first word occurring only here, has been variously interpreted. The Vulg. has "quasi pilo tusum," "as if pounded by a pestle." The Targ. "something barked, or peeled," so Kalisch. Gesen. "something scaly." E. T. has "round," after Rabbinical authorities. So Jun. et Tr. "rotundum." Michaelis, "as a snow-flake;" and so Hamelsveld's Dutch. λευκόν however should probably be λεπτόν, ρη, as before. Grabe and Bos, ap. Schl. who approves.

Verse 15. What is this? Nin, "it is manna," E. T., "manhu, quod significat, quid est hoc?" Vulg. Comp. Ps. lx. (lxi.) 7, where they render p, "prepare," by τ is. In Chaldee it is equivalent to m, or all. See Onk. and Jonath., and according to Grotius, in Egyptian also: and Josephus, Ant. III. 1, 16, (ap. eund.) says it was so used in the dialect of his time. See Boothroyd. In ver. 31, they call it $\mu \acute{a}\nu$.

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Verse 23. The Vulg. and Syr. connect holy with rest. So Kalisch.

Verse 25. It will not be found, אומצאהו, "ye shall not find it," E. T., "non invenietur," Vulg. See ver. 26. Al. MS. has εὐρήσετε.

Verse 29. Your houses, "החתין, "in his place," E. T. See ch. x. 23. "chez lui."

Verse 31. Sons, בית, "house," E. T. The Syr. and Ar. have בני, and so five MSS., Boothr.

Verse 32. Of the mann, דסט שמען, "of it," E. T. See vv. 16, 19, 20. They seem not to have observed the 1. Which ye ate, ממכם, "wherewith I have fed you," E. T. See Insertions.

Verse 33. God, "The testimony," over which God's presence abode.

Verse 35. Into the inhabited (country), εἰς τὴν οἰκουμένην, ארץ נושבת κ, "to a land inhabited," E. T., "in terram habitabilem." It is probable that τήν should be γήν, as it is in Al. MS. Phænice. Comp. ch. vi. 15. Kalisch translates, "the land which they were to inhabit."

Verse 36. The three measures, τῶν τριῶν μέτρων, πασί, "of an ephah," E. T. They called it so probably from its containing three seahs, or σάτα, D. Comp. Gen. xviii. 6, Isai. v. 10, Matt. xiii. 33; and see Greswell on the Parables, Vol. 11. p. 186.

CHAPTER XVII.

1. And all the assembly of (the) sons of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and encamped in Raphidin: but there was no water for the people to drink. 2. And the people railed against Moses, saying, Give us water, that we may drink; and Moses said to them, Why rail ye at me, and why tempt ye the Lord? 3. But the people thirsted

there for water; and the people murmured there against Moses, saying, Wherefore (is) this? hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4. Then Moses cried unto the Lord, saying, What shall I do to this people? yet a little, and they will stone me. 5. And the Lord said unto Moses, Go before this people; take however to thyself of the elders of the people; and the rod, wherewith thou smotest the river, take thou in thine hand, and thou shalt go. 6. I myself stand there before thou (comest) upon the rock in Choreb: and thou shalt smite the rock, and water shall come out of it, and the people shall drink. Moses therefore did thus before the sons of Israel. 7. And he named the name of that place, Temptation, and Railing; because of the railing of the sons of Israel, and because of (their) tempting the Lord, saying, Whether is the Lord among us, or not? 8. Then came Amalek, and fought Israel in Raphidin. 9. Then said Moses to Jesus, Select for thyself able men, and, having gone forth, array (them) against Amalek to-morrow; and behold, I stand upon the summit of the hill, and the rod of God in mine hand. 10. And Jesus did as Moses said to him, and having gone forth, arrayed (his men) against Amalek; and Moses and Aaron and Or went up to the summit of the hill. 11. And it came to pass, when Moses lifted up (his) hands, Israel prevailed; but when he let down (his) hands, Amalek prevailed. 12. But the hands of Moses (were) heavy;

and, having taken a stone, they placed (it) under him, and he sat upon it; and Aaron and Or supported his hands, on this side one, and on this side one; and the hands of Moses were supported until (the) setting of (the) sun. 13. And Jesus turned Amalek and all his people (to flight) with slaughter of (the) sword. 14. Then said the Lord unto Moses, Write this for a memorial in a book, and deliver (it) into the ears of Jesus: for with blotting I will blot out the memorial of Amalek from the (region) under the heaven. 15. And Moses built an altar to the Lord, and named the name of it, The Lord my refuge. 16. For with a secret hand the Lord warreth against Amalek from generations to generations.

Omissions.

Verse 5. With, nn, before "thyself." Al. MS. and Compl. have μετά. Thy, before "rod." They may have looked upon the rod as Aaron's. See ch. vii. 19.

Verse 6. Behold, represented by $\delta\delta\epsilon$, perhaps $\delta\delta\epsilon$. Compl. has $\delta\delta\delta\delta$.

Verse 11. His, before "hands."

Verse 12. His, before "hands were supported," for which they substitute, of Moses.

Verse 16. For he said, at the beginning.

Insertions.

Verse 1. There was, after "but." Suppl. by E. T. and Vulg. Verse 2. And, after "me," in the Sam., some Heb. MSS., Jon., Syr., Ar., Davidson.

Verse 3. There, before "against." Not in Al. MS. or Compl.

Verse 5. This, before "people." Not in Al. MS.

Verse 7. That, before "place." So the Syr. and Vulg.

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Verse 9. Able, before "men." Not in Al. MS. See ch. xviii. 21. And, behold, before "I stand." So the Syr. See ver. 6.

Verse 10. Having gone forth, before "arrayed." Not in Al. MS. The Syr. has "and went." Comp. ver. 9. The Heb. form ממלחם seems to require something before it. And, before "Aaron." So MSS. Sam., Syr., Ar., Davidson.

Verse 13. All, before "his people."

Verse 14. For, before "a memorial." Suppl. by E. T. "ob," Vulg.

Verse 15. To the Lord, after "altar." Not in Al. MS. Ebn Ezra has ליי נסי Kalisch.

Notes.

Verse 1. Encampments, "journeys," E.T., "mansiones," Vulg. As they pitched their tents every night, one was a measure of the other. See Num. xxxiii. 12—14.

Verse 2. Saying. Al. MS. has "and said," nearer to the Heb. but not in ver. 3. Give, in the sing. The Sam. has התנה. So some Heb. MSS. and the Vulg. and Syr. Davidson.

Verse 3. Us and our children and our cattle. The Heb. has, "me and my." E. T. has "us," &c. and so Vulg., Syr., Jonath., the people speaking as one man.

Verse 6. Before thou (comest), "before thee," E. T., $\pi\rho\delta$ τοῦ σέ. There is nothing that can be connected with this pronoun, except it be some word like $\epsilon\lambda\theta\epsilon\hat{\imath}\nu$, supplied by Al. MS. and Compl. which I have translated. It may be however that σέ should be omitted, and τοῦ replaced by σου. The Vulg. has "coram te." Ambrose de Cain. et Abel. I. 8, cites it "ego steti hic priusquam tu." Jonath. has "in loco in quo conspicies vestigium pedis," implying that some one had been there before.

Verse 9. For thyself, "us," E. T. The Vulg. omits it. The Syr. follows the LXX. and connects to-morrow with Amalek.

Verse 15. Refuge, καταφυγή," DJ, "banner," E. T., a rallying point, which a banner, or standard, is.

Verse 16. For with a secret hand, סֿרוֹ פֿע צְפּוּטְ הְּטִישְׁמֹנְם, דֹי יוֹךְ, "Because the Lord hath sworn," E. T., literally, "for hand on the throne (אַרַבּם, Samar., 'solii,' Vulg.) of Jah." Perhaps a formula of swearing. Onk. has "cujus majestas est super

solium gloriæ." Some would read DJ, "a banner," as ver. 15, for DJ. It is not easy to account for the way in which the LXX. have translated it. Perhaps they read אל יד כסיה y, transposing the first two words, and connecting the last two, so as to give to בסיה the sense of בסיה, to cover, or conceal; with a covert or secret hand. This is certainly an unusual meaning of y; comp. however ch. xxviii. 11, where אל שכוח '' שנו " with the names," and Ps. vii. 10, אוני על אלהים, "my defence, or shielding, is by means of '' God." See Gesen. on y, 5.

? doe, not this harrage mean "my shield is eyen Ber" "- is a lyone carried, by him who this particular me are

CHAPTER XVIII.

1. Now Jothor (the) priest of Madiam, the fatherin-law of Moses, heard all things whatsoever the Lord had done for Israel his people; for the Lord had brought forth Israel out of Egypt. 2. Then Jothor, the father-in-law of Moses, took Sepphora, the wife of Moses, after her dismissal, 3. And her two sons: (the) name of the one of them (was) Gersam (which Moses gave him), saying, I was a stranger in a foreign land. 4. And the name of the second (was) Eliezer (which he gave him), saying, For the God of my father (was) my helper, and delivered me out of (the) hand of Pharao. 5. And Jothor the father-in-law of Moses came forth, and (his) sons and (his) wife, unto Moses into the wilderness, where he encamped at the mount of God. 6. So it was told to Moses (by certain who came) saying, Behold, thy father-in-law Jothor cometh unto thee, and (thy) wife and thy two sons with him. 7. Then Moses went forth to meet (his) father-in-law, and worshipped him, and kissed him, and they saluted

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each other, and he conducted them into the tent. 8. And Moses related to (his) father-in-law all things whatsoever the Lord had done to Pharao and to all the Egyptians, for Israel's sake, and all the travail which had befallen them in the journey, and that the Lord had delivered them out of Pharao's hand, and out of the Egyptians' hand. 9. So Jothor was transported at all the good things which the Lord had done for them, in that he had delivered them out of the Egyptians' hand, and out of Pharao's hand. 10. And Jothor said, Blessed (be) the Lord, in that he hath delivered them out of the Egyptians' hand, and out of Pharao's hand. 11. Now I know that the Lord (is) great above all the gods, on this account, because they set on them. 12. And Jothor, the father-in-law of Moses, took burnt-offerings and sacrifices for God; Aaron moreover came, and all the elders of Israel, to eat bread together with the fatherin-law of Moses before God. 13. And it came to pass on the morrow, Moses sat to judge the people: moreover all the people stood before Moses from morning until evening. 14. And Jothor, having seen all things, whatsoever he doth for the people, saith, What is this that thou doest for the people? wherefore dost thou sit alone, while all the people standeth before thee from morning until evening? 15. And Moses saith to (his) father-in-law, Because the people cometh unto me to seek judgment of God. 16. For when there happeneth a strife among them, and they

come unto me, I judge between each, and I instruct them (as to) the ordinances of God, and his law. 17. But the father-in-law of Moses said unto him, Not rightly dost thou do this thing. 18. Thou wilt waste away with an insupportable wasting; grievous to thee (is) this thing; thou wilt not be able to do (it) alone. 19. Now therefore hear me, and I will counsel thee, and God will be with thee. Be thou to the people (a mediator) in things (pertaining) unto God, and thou shalt bring up their matters unto God; 20. And shalt testify to them the ordinances of God, and his law, and shalt assign to them the ways wherein they shall go, and the works which they shall do. 21. And thou, look out for thyself able men, worshippers of God, just men, hating pride; and thou shalt constitute (them, Al. MS.) over them rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. 22. And they shall judge the people at every season: but the matter which (is) of exceeding difficulty they shall bring up unto thee: so they will judge those of the causes which (are) brief, and will lighten (thy burthen) from thee, and will help thee. 23. If thou shalt do this thing, God will strengthen thee, and thou wilt be able to stand up, and all this people will come with peace into its own place. 24. So Moses hearkened to the voice of (his) fatherin-law, and did whatsoever he said to him. 25. And Moses chose able men out of all Israel, and made them over them rulers of thousands, and rulers of

hundreds, and rulers of fifties, and rulers of tens. 26. And they judged the people at every season, but every matter of exceeding difficulty they brought up to Moses, whilst every light matter they judged themselves. 27. Then Moses dismissed his father-in-law, and he departed to his land.

Omissions.

Verse 1. For Moses and, after "done."

Verse 3. יב, "for," before אמר, "he said:" "dicente patre," Vulg. Comp. ver. 4.

Verse 5. His, before "sons" and "wife." Perhaps to mark that they were not Jethro's.

Verse 6. Thy, before "wife." Al. MS. has it, and so Compl. Verse 7. His, before "father-in-law." Al. MS. has it here, but not in ver. 8, or 15. Compl. has it in all.

Verse 10. Who hath delivered the people from under the hand of the Egyptians, at the end. See ver. 9.

Verse 14. Moses' father-in-law, after "and." They substitute "Jothor." Thing, after "this." So Vulg. see vv. 17, 23.

Verse 16. I judge between each, διακρίνω ἔκαστον, is a compendious way of expressing שפטחי בין איש ובין רעהו. So Vulg. "inter eos."

Verse 17. Which, אמה, before אתה. Perhaps it may be considered as expressed by τοῦτο. See however ver. 18.

Verse 18. For, before "grievous." So Vulg. It, after "to do."

Verse 19. Voice, 5p, after "my," E. T. Comp. ver. 24. So Onk.

Verse 22. It shall be that every, before "matter." All, after "judge."

Verse 23. And, before "God." So Vulg. Compl. has it. Also, DJ, before "all." So Vulg.

Verse 25. Heads, after "made them."

Insertions.

Verse 4. Saying, after "Eliezer." See ver. 3. Not in Al. MS.

Verse 5. Forth, after "came." Not in Al. MS. or Compl.

Verse 7. Him, after "worshipped." So the Syr. It may mean Jethro, the word being applied to acts of reverence shewn to individuals as well as religious adoration, and so our E. T. "did obeisance." The Vulg. has "adoravit." See Gen. xviii. 2, Aug. Qu. 69.

Verse 8. All, before "the Egyptians." Comp. ch. xiv. 4, 17. Not in Al. MS. or Compl. And, after "sake." Supplied by E. T. and Vulg. That, before "the Lord had delivered." E. T. supplies "how:" "quod," Vulg. Out of Pharao's hand and out of the Egyptians' hand, at the end. See vv. 9, 10.

Verse 9. And out of Pharao's hand, at the end. See ver. 10. So the Syr.

Verse 13. All, before "the people." So ver. 18. Comp. ver. 14.

Verse 15. Judgment, after "seek:" "sententiam," Vulg., "instruction," Onk., Jon., "word," Syr. and Arab. They did not come as to an oracle, but as to a tribunal. See ver. 16.

Verse 16. For, at the beginning. The Vulg. has "que." Explaining the insertion in ver. 15. Them, after "instruct." Supplied by E. T. They transfer '1, and, from לשמתו to אם.

Verse 17. This, before "thing." See Omissions. Comp. vv. 18, 23.

Verse 18. Insupportable, before "wasting," "stulto labore," Vulg. As if it were a transl. of κι, in its sense of being foolish; and perhaps the Gr. here should be ἀνοήτφ. Al. MS. has ἀνυπονοήτφ, "incomprehensible." It is not in the Ald. All, before "this people," as ver. 13. Is, after "which." Supplied by E. T. and Vulg. This, before "thing." So E. T. Comp. vv. 17, 23.

Verse 19. Therefore, after "now." Their, before "matters." So Jonath., Syr., Arab.

Verse 20. Of God, after "commandments." His, before "law," החורת, "The laws." It is possible that the events recorded in this chapter took place after the delivery of the Law on Mount Sinai. See however Kalisch. on ver. 2; and ver. 13. The Sam. has החורה

Verse 21. For thyself, after "look out."

Verse 24. To him, at the end. So Syr. and Arab. The Vulg. has "suggesserat."

Verse 25. And, before "rulers of hundreds," and before "rulers of fifties." So Vulg.

Verse 26. But every, before "matter of exceeding," "quicquid autem," Vulg. See Omissions, ver. 22. It is not in Al. MS. or Compl.

Notes.

Verse 4. Out of the hand, ἐκ χειρός, ΣΠΠΩ, "from the sword," E. T. So Ov. Trist. v. 2, 30, "Ut taceam stricts in mea fata manus."

Verse 6. And it was told, &c. אָרְאָרָלָר, "and he said," E.T. The message having apparently preceded the meeting, ver. 7. The Vulg. has "mandavit," and so the Arab. The Syr. follows the LXX. "He sent word," Kalisch. Behold, אור, "I," E.T., for which they probably read הנה So nearly all the Sam. MSS. See Kennicott, ap. Barret. Comp. 2 Kings v. 4. With him, so the Syr.

Verse 7. He conducted them, יכאו, "they came," E. T. They seem to have read it with a suffixed pronoun. The Vulg. has "intrasset," in the sing.

Verse 9. For them, לישראל, "to Israel," E. T. Them, אשר-ו, "whom," E, T., "eo quod—eum," Vulg. See ver. 10.

Verse 10. Them, ΜΠΠΠ, "you," E. T. They may have read DIM. Al. MS. and Compl. have τον λαόν αὐτοῦ. See Omissions.

Verse 11. On this account, because they set on them, כי ברבר, "for in the thing wherein they dealt proudly (he was) above them," E. T., "eo quod superbe egerint contra illos," Vulg., "propter consilium quod machinati fuerant in eos," Syr., "quia eadem re qua cogitaverunt Ægyptii judicare Israel, in ipsa judicati sunt," Onk., "cum punierit eos cadem re qua crudi fuerant in eos," Arab. Comp. ch. xxi. 14, where E. T. "come presumptuously," Neh. ix. 10, Deut. xvii. 12. The superiority of Jehovah over the gods of Egypt would not have been so evident, had not the Egyptians, trusting in their protection, assailed the Israelites as they did.

Verse 16. A strife, ἀντιλογία, דבר, "a matter," E. T. of debate and "disceptation," Vulg.

Verse 19. See Note on ch. iv. 16.

Verse 21. Pride, "LT. A haughty spirit (comp. Habak. ii. 9), which neither fearing God nor regarding man (Luke xviii. 2—6), seeks only its own personal gratification.

Verse 22. Will lighten (thy burthen) from thee, הקל מעליך, "it shall be easier for thyself," E. T. Onk. has יקלון. "so make it easier," Kalisch.

Verse 23. Will strengthen thee, אָרָן, "command thee (so)," E. T. "strengthen thee by His authoritative sanction." Comp. 1 Chr. xxii. 12.

Verse 25. Over them, על העם, "over the people," E. T. They may have read עלהם, as in ver. 21. Comp. Deut. i. 15.

CHAPTER XIX.

1. Now on this (same) day of the third month of the going forth of the sons of Israel out of (the) land of Egypt, they came into the wilderness of Sina. 2. And they removed out of Raphidin, and came into the wilderness of Sina, and Israel encamped there over against the mountain. 3. And Moses went up unto the mountain of God; and God called to him out of the mountain, saying, These things shalt thou say to the house of Jacob, and shalt shew to the sons of Israel. 4. Ye yourselves have seen whatsoever things I did to the Egyptians; and I have taken you up as it were on eagles' wings, and have brought you unto myself. 5. And now if with attention ye will hear my voice, and keep my covenant, ye shall be to me a peculiar people, rather than all the nations: for all the earth is mine. 6. But ye shall be to me a royal priesthood, and a holy nation. These words thou shalt say to the sons of Israel. 7. Then Moses came, and called the elders of the people, and laid before them all these words, which God had appointed

them. 8. Moreover all the people answered with one accord, and said, All things, whatsoever God hath said, we will do and will hear: so Moses brought up these words unto God. 9. Then the Lord said unto Moses. Behold, I come unto thee in a pillar of cloud, that the people may hear while I am speaking unto thee, and believe thee for ever. But Moses told the words of the people unto the Lord. 10. Moreover the Lord said unto Moses, Having descended, charge the people. and purify them to-day and to-morrow, and let them wash (their) garments, 11. And be ready against the third day: for on the third day the Lord will descend upon the mountain Sina, before all the people. 12. And thou shalt separate the people round about, saying, Take heed to yourselves of going up into the mountain, and of touching ought of it: every one who toucheth the mountain shall die by death. Not a hand shall touch him: for with stones shall he be stoned, or shot through with a dart; whether beast or man, it shall not live. When the voices and the trumpets and the cloud shall have departed from the mountain, they shall go up into the mountain. 14. So Moses came down from the mountain unto the people, and sanctified them, and they washed (their) garments. 15. And he said to the people, Be ready, (for) three days approach not woman. 16. But it came to pass on the third day, as it began to dawn, there were even voices and lightnings and a black cloud upon Mount Sina: a voice of the trumpet sounded

mightily; and all the people was terrified which (was) in the camp. 17. And Moses led forth the people out of the camp unto a meeting with God, and they stood up beneath the mountain. 18. The mountain, Sina, smoked throughout, because God had descended on it in fire; and the smoke ascended, as it were smoke of a furnace; and all the people was exceedingly amazed. 19. Moreover the voices of the trumpet (were) going on stronger exceedingly. Moses spake: God also answered him by a voice. 20. So the Lord descended upon the mountain, Sina, upon the summit of the mountain; and the Lord called Moses to the summit of the mountain; and Moses went up. 21. And God spake unto Moses, saving, Having descended, charge the people, lest they draw near unto God to contemplate, and fall a multitude of them. 22. And let the priests, who draw near to the Lord God, be sanctified, lest the Lord make away with some of them. 23. And Moses said unto God, The people will not be able to go up unto the mountain, Sina; for thou hast charged us, saying, Separate the mountain, and sanctify it. 24. But the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people press to come up unto God, lest the Lord destroy (some) of them. 25. Moses therefore went down unto the people, and spake to them.

Omissions.

Verse 2. And had pitched in the wilderness, after "Sina."

Verse 3. Unto, אלי, after "called." So Vulg. Comp. vv. 7, 20.

Verse 5. Then, 1, before "ye shall be." So Vulg.

Verse 6. Which, å, perhaps blended with ρήματα preceding.

Verse 7. For, 5, after "called." Comp. vv. 3, 20.

Verse 14. Their, before "garments." Compl. has it.

Verse 15. Against, b, translating "three days," and connecting it with what follows.

Verse 16. And, before "a voice." The, before "mount."

Verse 18. And, at the beginning. $\delta \epsilon$, Compl. Al. MS. and thereof, after "smoke."

Verse 19. And, before "stronger."

Insertions.

Verse 1. Now, at the beginning.

Verse 3. The mountain of, before "God." "To the top of the mountain," Jonath. See ch. iii. 1, xviii. 5.

Verse 4. As it were, after "up." The three Targums, Syr., and one Arab. have it. "Que hoc loco necessario supplenda est. Illam tamen divinus scriptor non sine causa suppressit. Nempe ut similitudo esset expressior, atque animum feriret magis." Bochart, Hist. II. 2, 4. Comp. Deut. xxxii. 11, where it is a simile.

Verse 8. And will hear, after "do." See ch. xxiv. 7, and comp. Joh. viii. 47.

Verse 10. Charge, before "the people." Comp. ver. 21.

Verse 13. The voices and, after "when." And the cloud, after "trumpets." From the mountain, after "departed." Comp. vv. 16, 19.

Verse 16. Sina, after "mount." See ver. 18, and Omissions.

Verse 21. Saying, after "Moses."

Verse 22. God, after "the Lord." Al. MS. omits "the Lord," and Compl. "God."

Verse 24. The Lord, before "destroy."

Notes.

Verse 3. God, יהוה, "The Lord." The Syr. has "God." Likewise in vv. 8, 18, 21, 23, 24. Compl. has both.

Verse 8. These words, העם, "of the people." The Ar. has ποῦ, which perhaps they read in the Hebr. Al. MS. has τοῦ λαοῦ. Comp. ver. 14, where they translate similarly. Compl. adds πάντας.

Verse 9. Pillar of cloud, אם העם הש, "density of the cloud," namely, that in which He had gone before them, ch. xiii. 21, and consequently called pillar here, as there; "a thick cloud," E. T. See Clem. Alex. Str. 1. p. 348. The passage, Ecclus. xxiv. 4, may be an allusion to this.

Verse 10. Purify, קרש, "sanctify," E. T. The Ar. has "purify." Comp. ver. 14.

Verse 12. Ought, זו, העוה, "the border," E. T. any part of the line drawn round it.

Verse 13. Touch him, the man who had touched the mountain? He was not to be put to death, "cominus," by the sword, but, "sed," Vulg. "eminus," by stones, or javelins. If he had passed the boundary, any one pursuing him would be involved in the same transgression. With stones—with a dart, "surely," "through," E. T., "lapidibus—jaculis," Vulg. See Heb. xii. 20. Shall have departed, "במשן, "soundeth long," E. T. A protracted note. According to them, "drawn away, removed." The Syr. has "siluit." See ch. xii. 21; "ceased," Boothr.

Verse 18. The people, ההה, "the mount," E. T. Comp. ver. 16, 1 Sam. xiii. 7. Some MSS. have העם. The Arab. has "cœtus."

Verse 21. Draw near, יהרסו, "break through," E.T. The bounds set, to prevent approach, ver. 12. Comp. ch. iii. 5. In ver. 24 they have press, βιαζέσθωσαν, where Compl. βαδιζέσθωσαν. See Luke xvi. 16.

Verse 22. Make away with, γ'םר, "break forth upon," E.T., "percutiat," Vulg. Comp. Is. x. 7, where read ἀπαλλάξαι, and Theodot. Prov. xxiii. 28. In ver. 24 they have destroy, ἀπολέση. See also ver. 21.

CHAPTER XX.

- 1. And the Lord spake all these words, saying,
 2. I am the Lord thy God, which brought thee out of
 (the) land of Egypt, out of (the) house of servitude.
- 3. There shall not be to thee other gods besides

4. Thou shalt not make to thyself an idol, nor a likeness of anything, whatsoever (are) in the heaven above, and whatsoever in the earth beneath, and whatsoever in the waters underneath the earth. 5. Thou shalt not worship them, neither shalt thou serve them; for I am the Lord thy God, a jealous God, recompensing sins of fathers upon children, unto a third and fourth generation, to them that hate me, and shewing mercy, unto thousands, to them that love me, and to them that keep mine ordinances. 7. Thou shalt not take the name of the Lord thy God to a vain thing; for the Lord thy God will by no means cleanse him that taketh his name to a vain thing. 8. Remember the day of the sabbath to sanctify it. 9. Six days shalt thou work, and do all thy works: 10. But on the seventh day (shall be) a sabbath to the Lord thy God; thou shalt not do in it any work, thou, and thy son, and thy daughter, thy servant, and thy maid, thine ox, and thine ass, and all thy cattle, and the proselyte who sojourneth with thee. 11. For in six days the Lord made the heaven, and the earth, and the sea, and all things that (are) in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it. 12. Honour thy father, and thy mother, that it may be well with thee, and that thou mayest be long-lived upon the good land, which the Lord thy God giveth thee. 13. Thou shalt not commit adultery. 14. Thou shalt not steal. 15. Thou shalt not kill. 16. Thou shalt not falsely 8 EXOD.

testify against thy neighbour a false testimony. 17. Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor whatsoever things are (belonging) to thy neighbour. 18. And all the people saw the voice and the lamps, and the voice of the trumpet, and the mountain that was smoking; moreover all the people being terrified, stood afar off. 19. And they said unto Moses, Speak thou to us, and let not God speak unto us, lest we die. 20. And Moses saith to them, Be of good courage: for in order to prove you hath God come unto you, that his fear may be among you, that ye should not sin. 21. So the people stood afar off, but Moses entered into the blackness, where God was. 22. Then said the Lord unto Moses. These things shalt thou say to the house of Jacob, and shalt declare to the sons of Israel: Ye have seen that I have spoken unto you out of heaven. 23. Ye shall not make for your own selves silver gods, and golden gods ye shall not make for your own selves. shall make me an altar of earth, and ye shall sacrifice upon it your whole burnt-offerings, and your salvationofferings, and (your) sheep, and your steers, in every place where I shall name my name, and I will come unto thee, and will bless thee. 25. But if thou make me an altar of stones, thou shalt not build them hewn: for (so) thou hast laid thy tool upon them, and it is polluted. 26. Thou shalt not go up by steps upon

mine altar, in order that thou mayest not disclose thy shame upon it.

Omissions.

Verse 5. Unto, by, before "fourth." So E. T.

Verse 10. Gates, שערי, at the end.

Verse 18. They removed and, before "stood."

Verse 19. And we will hear, after "to us."

Verse 20. And, after "unto you." Faces, before "that ye." So Vulg. "in vobis." The Arab. has "in your hearts."

Verse 23. With me, 'NN, for which they substitute ὑμῖν αὐτοῖε, for your own selves: the Syr. has both. The Vulg. does not translate 'NN.

Verse 24. Your, before "sheep." The Vulg. omits it after "boves."

Verse 26. And, at the beginning. So Vulg.

Insertions.

Verse 5. Am, before "the Lord." Supplied by E. T. after "God." "Ego sum," Vulg. Generation, after "fourth." Supplied by E. T. and Vulg. See Gen. l. 23.

Verse 7. Thy God, before "will." Not in Al. MS. or Compl. Verse 10. In it, after "do." Supplied by E. T. and Vulg. Thine ox, and thine ass, after "maid." All, before "thy cattle." Comp. Deut. v. 14; ver. 17.

Verse 11. In, before "six." Supplied by E. T. And, before "the sea," "et," Vulg., Syr., Arab.

Verse 12. It may be well with thee, and that, after "that." Not in Al. MS. See Deut. v. 16. Good, before "land." Comp. ch. iii. 8. In the three following verses, Al. MS. and Compl. retain the Heb. order. See Rom. xiii. 9.

Verse 16. Falsely, before "testify," ψευδομαρτυρήσεις.

Verse 17. Nor his field, after "house." See Deut. v. 21. So the Samar. Nor any beast of his, after "ass." See Ibid.

Verse 18. All, before "the people." See the beginning of the verse. The Sam. has it.

Verse 20. Unto you, after "come." So Onk., Jon., and Arab.

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Verse 21. Was, at the end. Supplied by E. T. and Vulg. Verse 22. To the house of Jacob, and shalt declare, after "say." Syr. has "to the house."

Verse 24. And, before "(your) sheep." So Syr. Not in Al. MS. And, after "name."

Notes.

Verse 3. Besides, πλήν, "defore me," E.T. Comp. ver. 23, Is. xliv. 8, "but," Comm. Service. So Boothr.

. Verse 4. An idol, DB, "a graven image," Ε. Τ. Τὸ εἴδωλον οὐδεμίαν ὑπόστασιν ἔχει· τὸ δὲ ὁμοίωμα τίνος ἔστιν ἵνδαλμα καὶ ἀπείκασμα. Theodoret, Qu. xxxvIII. See 1 Cor. viii. 4. He distinguishes also between προσκυνείν as the act of the body, and λατρεύειν as of the mind.

Verse 7. To a vain thing, ἐπὶ ματαίφ, κτιν, "in vain," E. T. See Jer. ii. 30, iv. 30. "In vanum," Vulg. As μάταιον is used by them for an idol, see Lev. xvii. 7, Is. ii. 20, 2 Chr. xi. 15, the meaning here may be, "ne nomen Dei, i. e. titulus, opera vel attributa, numini alicui fictitio, verbis aut factis tribuatur." See Spencer, de Legg. Hebr. I. 4, 12, Tertull. de Idololatr. sub. fin., Horsley On Ps. axiv. 4; but this seems already prohibited. Onk. has κιιν, "without a cause," and κιγρ, "falsely." Theodoret. Qu. 41, explains it of not using the name of God in ordinary conversation. The Arab. of false swearing. Comp. Matt. v. 33. Έπὶ μηδενὶ φαύλφ πὸν Θεὸν ὅμνυναι. Josephus.

Verse 10. On the seventh day. So Vulg. "septimo autem die."
Verse 18. Saw the voice, אח חקלוח אחר, "the thunderings," E. T., "voces," Vulg. Rev. iv. 5, vi. 1. Comp. Rev. i. 12, and Soph. Œd. Col. 137. Being terrified, ירא, "saw," E. T. They derived it from ירא, "timeo," instead of האח, "video." So Vulg. "perterriti."

Verse 25. It is polluted (the altar), החללה, "thou hast polluted it," E.T., "polluetur," Vulg. So Samar. text and V. in the pl. and the Arab. Comp. Deut. xxvii. 5.

CHAPTER XXI.

1. And these (are) the ordinances, which thou shalt set before them. 2. When thou shalt buy a

Hebrew servant, six years he shall serve thee: but in the seventh year he shall depart a freeman unconditionally. 3. If he himself alone shall have come in, alone also shall he go out; but if a wife shall have come in together with him, his wife also shall go out. 4. And if moreover (his) lord have given him a wife, and she have borne him sons or daughters, the wife and the children shall be his lord's, but he himself shall go out alone. 5. But if the servant having answered shall say, I love my lord, and (my) wife, and (my) children; I depart not a freeman; 6. His lord shall bring him unto the judgment-seat of God, and then shall bring him to the door, to the door-post; and his lord shall pierce (his) ear with the awl, and he shall serve him for ever. 7. But when any one shall sell his own daughter (as) a household servant, she shall not go away, as the hand-maidens depart. 8. If she be not wellpleasing to her lord, who hath contracted herself to him, he shall redeem her: but he is not competent to sell her to a strange nation, because he hath broken faith with her. 9. But if he have contracted her to (his) son, according to the ordinance of the daughters he shall do to her. 10. But if he have taken another to himself, of (her) needful provisions, and (her) raiment, and her cohabitation, he shall not defraud (her). 11. But if he do not these three things to her, she shall go out unconditionally, without money. 12. Moreover if any man smite any man, and he die, let him be put to

death. 13. But whose (doeth it) not wilfully, but God hath delivered him into his hands, I will give thee a place, whereunto the slayer shall flee. 14. But when any man shall set on (his) neighbour, to slay him with guile, and shall flee for refuge, from mine altar shalt thou take him, to put (him) to death. Whose smiteth his father or his mother, let him be put to death. 16. He that revileth his father or his mother, shall die the death. 17. Whosoever shall steal any of the sons of Israel, and, having obtained the mastery over him, shall sell him, and he be found in his possession, let him die the death. 18. Moreover if two men revile (each other), and shall smite (either of them his) neighbour with a stone, or (his) fist, and he die not, but be laid down on (his) bed, 19. If the man having risen up from (it) walk abroad (leaning) on a staff, the smiter shall be free from penalty, except that he shall defray (the charges) of his cessation from work, and the expenses of his cure. 20. But when any one shall smite his servant or his maid with a rod, and he die under his hands, by course of law he shall be punished. 21. But if he live through one day, or two, let him not be punished; for he is his money. 22. Moreover when two men fight, and smite a woman with child, and her child cometh forth not completely formed, he shall be adjudged liable to the payment of damages; according as the husband of the woman shall lay (them) he shall give, subject to a valuation. 23. But if it be completely formed, he shall give life for life, 24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burn for burn, wound for wound, bruise for bruise. 26. Moreover when any one shall smite the eye of his household servant, or the eye of his handmaid, and shall blind (it), he shall send them forth free as a compensation for their eye. 27. So if he strike out the tooth of (his) household servant, or the tooth of his handmaid, he shall send them forth free as a compensation for their tooth. 28. Moreover when a bull shall gore a man or a woman, and he die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be free from penalty. 29. But if the bull have been a gorer before yesterday and before the third (day), and (men) have testified to his owner, and he put him not out of the way, and he kill man or woman, the bull shall be stoned, and his owner shall likewise die. 30. But if a ransom be imposed upon him, he shall give a ransom for his life, whatsoever they may have imposed upon him. 31. But if he gore a son or a daughter, according to this ordinance they shall do to him. 32. Moreover if the bull gore a servant or a maid, thirty didrachms of silver shall he give to their owner. and the bull shall be stoned. 33. Moreover when any one shall open a pit, or shall hew out a pit, and shall not cover it, and a steer or an ass shall fall thereinto, 34. The owner of the pit shall repay; he shall give money to their owner; but that which is

dead shall be his. 35. Moreover if any one's bull shall gore the bull of (his) neighbour, and he die, they shall sell the live bull, and shall divide his money (price), and the dead bull they shall divide. 36. But if the bull be known, that he is a gorer, before yesterday and before the third day, and (men) shall have testified to his owner, and he have not put him out of the way, he shall repay bull for bull, but that which is dead shall be his.

Omissions.

Verse 3. With him, at the end. Al. MS. has it, and Complut. Verse 4. Her, before "children." His, before "Lord." So Vulg. Compl. has it.

Verse 5. My, before "wife," and before "children." So Vulg. Compl. has it before "wife."

Verse 6. Then, at the beginning. So Vulg. They have τότε afterwards. Or, after "door." His, before "ear."

Verse 7. To be, 5, before "a household servant."

Verse 9. His, before "son."

Verse 11. Then, \, before "she." So Vulg. See ver. 6, and similarly in vv. 13, 23, 30, 35.

Verse 15. And, at the beginning. So Vulg.

Verse 17. And, at the beginning, as ver. 15. So Vulg. This is ver. 16 in the Heb. Hand, 7, after "in his." Comp. 1 Sam. xxvi. 18. It means in his possession, as I have translated it.

Verse 18. Either of them his, before "neighbour." Al. MS. has πατάξη τις, and so Compl.

Verse 19. His, before "staff." Compl. has it.

Verse 22. Upon him, after "lay (them)." And, before "he shall give." Compl. has it.

Verse 31. Gore, before "a daughter." In the Gr. after vióv. So Vulg.

Verse 33. When any one, before "shall hew." So Vulg.

Verse 35. Also, after "dead bull."

Verse 36. Surely, שלם, before "repay." So Vulg.

Insertions.

Verse 2. Thee, after "serve," "tibi," Vulg., Syr., Sam., Arab. Year, after "seventh."

Verse 4. And, at the beginning. Moreover, after "if." Al. MS. and Compl. omit "and." "Autem," Vulg.

Verse 6. The judgment-seat of, before "God," κριτήριον. James ii. 6, Judges v. 10. Comp. ch. xxii. 8, Deut. xix. 17. So Onk. and the Syr. Then, before "he shall bring." See Omissions. The, before "awl." Perhaps they thought the instrument appropriated to that purpose was kept at the place.

Verse 10. But, at the beginning, "quod si," Vulg. Similarly in vv. 30, 32.

Verse 12. Moreover if any man, at the beginning. $\delta \epsilon$ is not in Compl.

Verse 13. The slayer, after "whereunto."

Verse 14. And shall flee for refuge, after "guile."

Verse 17. Of the sons of Israel, after "any." So Onk. Comp. Deut. xxiv. 7. Having obtained the mastery over him, before "shall sell." See Ibid.

Verse 18. Two, before "men." So the Syr. and the Arab. in the dual. Similarly in ver. 22.

Verse 19. The man, after "if."

Verse 35. Bull, after "dead." E.T. supplies "ox."

Verse 36. And (men) shall have testified, after "day." Comp. ver. 29.

Notes.

Verse 7. Hand-maidens, δοῦλαι, עברים, "men-servants," E. T., "ancillæ," Vulg. עבר may mean a servant of either sex.

Verse 8. Who hath contracted herself to him, ἡ αὐτῷ καθωμολογήσατο, τίτης (ch κ) κας "who hath betrothed her to himself," E. T. Comp. ver. 9. "Cui tradita fuerat," Vulg. Perhaps η should be ην, as in Al. MS. which has ην οὐ καθωμολογήσατο αὐτῷ, thus rendering both κ and 15. One of the differences between her and the ordinary female slave would thus be that she had the power of contracting herself in marriage with her master. Jerome has "quæ sibi desponsata fuit." See Walton, Cons. Cons. p. 106. Compl. has ἡν αὐτὸς καθωμολογήσατο αὐτήν. He shall redeem her. Jonath. interprets this of the father, who had sold her; ver. 7.

Verse 13. Wilfully, ἐκών, of which the lying in wait would be an evidence: "with design," Boothr.

Verse 19. And the expenses of (his) cure, καὶ τὰ ἰατρεῖα, ΝΕΓΊ ΝΕΓΊ, "and shall cause (him) to be thoroughly healed," E. T., "impensas ejus in medicos restituet," Vulg. אונר אסיא, "medicum conducet," Onk. Syr. "shall pay, mulctam pro medicinis quibus curabitur," Arab., "shall pay the physician till he be healed," Jonath.

Verse 22. Subject to a valuation, μετὰ ἀξιώματος, בפללים, "as the judges (determine)," E. T. Schl. thinks they may have read בּלִילָה. The judges might diminish the amount.

Verse 22. Completely formed, ἐξεικονισμένον, ႞႞DN, "mischief," E. T. Corn. a Lapide conjectures that they took it for ႞႞Ψ'N, a dimininutive of Ψ'N, "a man." See Hall's Cases of Conscience, Dec. II. c. 3. Hottinger looked on ἐξεικ. as a marginal gloss which had crept into the text. See Schl. Theodoret, Qu. 48, has μεμορφωμένος. The Syr. "and there be not time," her full time be not accomplished. See Aug. Qu. sup. Ex. 80. Shall be adjudged liable to the payment of damages, ἐπιζήμιον ζημιωθήσεται, ΨΊΨ ΨΊΨ, "shall be surely punished," E. T., "subjacebit damno," Vulg. So Onk. and Syr. "shall owe," Arab. not so much a fine, as damages to be paid to the woman's husband.

Verse 32. Didrachms, the Syr. has "staters." Comp. Gen. xxiii. 15. In Alfred's Laws shillings are put for shekels. The stater appears to have been double the value of the didrachmon. See ch. xxx. 13, Num. xviii. 16, and Kalisch, ad loc.

CHAPTER XXII.

1. Moreover when any one shall steal a steer or a sheep, and shall slaughter or sell (it), he shall repay five steers for the steer, and four sheep for the sheep. 2. Moreover if the thief be found in the digging through, and, having been smitten, die, it is not murder in him. 3. But if the sun be risen upon him, he is guilty, he shall die for (him): moreover, if

he possess nothing, let him be sold in compensation of the theft. 4. Also if he be apprehended, and the theft be found in his hand, (being any) living things, from an ass unto a sheep, he shall repay them twofold. 5. Moreover when any one shall depasture a field or vineyard, and shall allow his beast to depasture another('s) field, he shall repay out of his field according to its produce; but if he shall depasture the whole field, he shall repay the best of his field, and the best of his vineyard. 6. Moreover when fire having proceeded (from any place) shall find thorns, and shall also burn threshing-floors, or ears of corn, or (the) plain, he that kindled the fire shall repay. 7. Moreover when any one shall give to his neighbour money or goods to keep, and they be stolen out of the house of the man, if he that stole (them) be found, he shall repay the double (of them). 8. But if he that stole (them) be not found, the owner of the house shall draw near before God, and shall swear that surely he hath not done wickedly with respect to the entire deposit of (his) neighbour. 9. With regard to every alleged matter of wrong, both concerning a steer and an ass, and a sheep, and a garment, and every lost thing that is claimed, whatsoever it be, the cause of both (parties) shall come before God, and he who is convicted by God, shall repay double to (his) neighbour. 10. Moreover when any one shall give to (his) neighbour an ass, or a steer, or a sheep, or any beast, to keep, and it be

injured, or die, or become captive, and no one knoweth it, 11. There shall be an oath of God between both (parties), that he surely hath not done wickedly at all (with respect to) the deposit of (his) neighbour: and so the owner thereof shall accept (it), and he shall not repay. 12. But if it have been stolen from him, he shall repay to the owner (thereof). however it be torn of wild beasts, he shall bring him to the animal (so torn), and shall not repay. Moreover when any one shall borrow of (his) neighbour, and (the thing) be injured, or die, or become captive, in case that the owner be not with it, he shall repay. 15. But if the owner be with it, he shall not repay: moreover if he be a hired servant, it shall be to him instead of his hire. 16. Moreover when any one shall beguile an unbetrothed virgin, and lie with her, with a dowry he shall endow her (to be) his wife. 17. But if refusing her father shall refuse, and be not willing, to give her to him (as his) wife, he shall pay money to the father, according as is the dowry of the virgins. 18. Sorcerers ye shall not retain alive. 19. Every lier with beast, by death shall ye slay them. 20. He that sacrificeth to gods, by death shall he be destroyed, unless (it be) to the Lord alone. 21. And a proselyte ye shall not evil entreat, neither shall ye trouble him; for ye were proselytes in (the) land (of) Egypt. 22. Every widow and orphan ye shall not evil entreat. 23. But if with evilmindedness ye entreat them evil, and they, having cried out, complain unto me,

with hearing will I hear their voice; 24. And with wrath will I be angry, and will slay you with (the) sword, and your wives shall be widows, and your children orphans. 25. Moreover if thou lend out money to (thy) poor brother (who is) with thee, thou shalt not be pressing upon him, thou shalt not lay usury upon him. 26. If moreover thou shalt exact as a pledge the garment of (thy) neighbour, before sunset thou shalt restore (it) to him. 27. For this is his covering, this alone the garment of his shame: in what shall he sleep? when therefore he shall cry unto me. I will hear him: for I am merciful. 28. Thou shalt not curse gods, and of a ruler of thy people thou shalt not speak evil. 29. Firstfruits of thy threshing-floor and wine-press thou shalt not keep back: the firstborn of thy sons thou shalt give me. 30. Thus thou shalt treat thy steer, and thy sheep, and thine ass: seven days it shall be under the mother, but on the eighth day thou shalt give it me. 31. And holy men ye shall be to me: and flesh torn of beasts ye shall not eat; cast ye it to the dog.

Omissions.

Verse 1. It, after "slaughter," αὐτό, Al. MS., Compl. and after "sell." So Vulg. See ver. 26.

Verse 3. $\overline{\mathit{Then}}$, 1, before "let him be." So Vulg. Similarly in ver. 8.

Verse 4. An ox unto, after " from."

Verse 6. Surely, שלם, before "shall repay." So Vulg. See ver. 14, and ננב in ver. 12, and מרף in ver. 13.

Verse 14. Thereof, after "the owner." So Vulg. Similarly in ver. 15. Compl. has it. Surely, מולם, after "with it." See ver. 6. Compl. has ἀποτιννύων.

Verse 26. It, after "restore." See ver. 1. So Vulg. Compl. has αὐτό.

Verse 27. It shall come to pass, after "sleep." So Vulg.

Verse 30. Its, before "mother, avrov, Al. MS.

Verse 31. In the field, after "beasts."

Insertions.

Verse 1. Moreover, $\delta \epsilon$, at the beginning, and similarly vv. 2, 3, 4, 5, 6, 7, 8, 10, 13, 15, 17, 23, 25, 26.

Verse 2. It is, before "not." E. T. supplies, "there shall be shed," "percussor—erit," Vulg.

Verse 3. Possess, before "nothing." E. T. has "have," "habuerit," Vulg.

Verse 4. And, before "the theft." Them, after "repay." Not in Al. MS.

Verse 5. He shall repay out of his field according to its produce, but, if he shall depasture the whole field. So Samar.

Verse 8. And shall swear, after "God," "et jurabit," Vulg. Comp. ver. 11. Entire, before "deposit:" it, or any part of it.

Verse 9. And, before "he who." Supplied by E. T. and Vulg. Verse 10. And, before "no one," "que," Vulg.

Verse 11. At all, καθόλου, after "wickedly." Not in Compl. Al. MS. has ἐφ' δλης, as in ver. 8. So, before "the owner."

Verse 13. And, before "shall not." Supplied by E. T. and Vulg.

Verse 14. Or become captive, η αἰχμάλωτον γένηται, after "die." Comp. ver. 10. In case that, δέ, before "the owner." Be, after it. E. T. supplies "being." Comp. ver. 15.

Verse 15. But, at the beginning. Supplied by E. T. Be, after "owner." Supplied by E. T. Moreover, before "if." Be, after it. Supplied by E. T. To him, before "instead."

Verse 17. But, at the beginning. And be not willing, before "to give." To the father, after "money." See Deut. xxii. 29. As is, before "the dowry."

Verse 19. Them, at the end.

Verse 20. By death, after "gods." See ver. 19. Not in Al. MS. or Compl.

Verse 27. Is, before "his covering." Supplied by E. T. and Vulg.

Verse 30. And thine ass, after "sheep." Comp. ch. xiii. 13. But, after "mother."

Notes.

Verse 2. It is not murder in him, מין לֹן "(there shall) no blood (be shed) for him," E. T. "percussor non erit reus sanguinis," Vulg. It seems probable that ½ refers to the smiter, rather than to the thief. Comp. ver. 3. He is not chargeable with blood-guiltiness, "non est illi peccatum effusionis sanguinis innocentis," Jonath. φόνος, "cædes, pro sanguine." So Joseph. Ant. vi. 13, 1. φόνον αὐτῶν πολὺν ἐξέχεε. Comp. Virg. Æn. II. 718, and see Prov. i. 18.

Verse 3. He shall die for (him), dνταποθανείται, שלם ישלם, "he should make full restitution," E. T., "homicidium perpetravit, et ipse morietur," Vulg. pay the fullest penalty of his offence. The remainder of the verse seems to be connected with ver. 1.

Verse 6. Threshing-floors, άλωνας, επιλ, "stacks of corn," E. T., "acervos frugum," Vulg., "heaps of corn in the field, ready to be trodden out," Harmer; ix. 24. See Judges xv. 5, Job v. 26. Probably a temporary floor of planks was laid under the corn, to prevent its being trodden into the ground.

Verse 8. Before God, אל האלהים, "unto the judges," E. T., "ad Deos," Vulg. Comp. vv. 9, 28, ch. xxi. 6, Ps. lxxxii. 6, John x. 34. Deposit, παρακαταθήκης, "goods," E. T., "in illud quod tradidit ei proximus suus," Onk. Comp. vv. 7, 10, 11.

Verse 10. Become captive, αλχμάλωτον γένηται, משבה, "driven away," E.T. in a raid, or foray, a razzia. Comp. Jer. xiii. 17. "Captum ab hostibus," Vulg. So Onk., Syr., Arab. Virgil applies "captivus" to things inanimate, as "currus, vestis, &c."

Verse 11. God, יהוה, "The Lord." Comp. vv. 8, 9.

Verse 12. From him, παρ' αὐτοῦ, ነጋህD. Perhaps the force of παρά here is, "from his presence," which is given in the Dutch Transl. "daar hij 'er bij tegenwoordig was." Comp. ver. 10.

Verse 13. To the animal (so torn), באו אוף טוֹף שוֹף לעור המרכזה המרכזה. "(for) witness—that which was torn," E. T., "deferat ad eum

quod occisum est," Vulg., "let him conduct him (the owner) to the torn carcase," Bp Horsley. They have taken \u03c4y as a preposition, in the sense of \u03c4y, or \u03c48. Comp. ver. 9. Jonath. has "afferet ei testes, aut venire faciat eum usque ad corpus."

Verse 17. Dowry, $\phi \epsilon \rho \nu \dot{\eta}$, which at Athens meant rather the bridal ornaments, Gallice, "trousseau," the $\pi \rho o i \dot{\xi}$ being the dowry, properly so called. See Sir W. Jones, Comm. on Isous, p. 208: and among the Jews it was received not by the father, but by the bride. Kalisch.

Verse 25. Brother, את עמי, "(any of) my people," E. T., having a common fatherland. Comp. Lev. xxv. 25, Deut. xv. 7.

Verse 27. Shame, יערר, "for his skin," E. T., "carnis," Vulg.,

Verse 27. Shame, יערן, "for his skin," E. T., "carnis," Vulg., Syr. Comp. Rev. xvi. 15. They may have read הירות, "nakedness."

Verse 28. Speak evil of, ארר, "curse," E. T., "maledicas," Vulg. Comp. Acts xxiii. 5.

Verse 29. Firstfruits of thy threshing-floor and wine-press, "the first of thy ripe fruits, and of thy liquors," E. T. Comp. Num. xviii. 27. The Syr. follows the LXX. ληνός may include the oil-press. See Joel ii. 24. "The first of your ripe fruits, the first run of your presses," Boothroyd. "The abundance of thy corn, and the choicest of thy wine," Kalisch.

CHAPTER XXIII.

1. Thou shalt not receive a vain report: thou shalt not combine with the unrighteous (man) to become an unrighteous witness. 2. Thou shalt not be with many in wickedness: thou shalt not unite thyself with a multitude to turn aside with the many, so as to exclude judgment. 3. And a poor man thou shalt not pity in judgment. 4. Moreover when thou shalt meet the ox of thine enemy, or his ass, straying, having turned (them) back, thou shalt restore (them) to him. 5. Also when thou shalt see the ass of thine enemy fallen down under its burthen, thou shalt not

pass it by, but thou shalt lift it up together with him. 6. Thou shalt not pervert the judgment of a poor man in his cause. 7. From every unjust matter thou shalt refrain; an innocent and righteous man thou shalt not slay, and thou shalt not justify the impious for the sake of gifts. 8. And gifts thou shalt not receive: for gifts blind (the) eyes of (the) seeing, and make havock of righteous words. 9. And a proselyte ye shall not trouble; for you have known the soul of the proselyte; for yourselves were proselytes in (the) land (of) Egypt. 10. Six years thou shalt sow thy land, and gather together its fruits. 11. But on the seventh thou shalt make a remission. and shalt set it free, and the poor of thy nation shall eat: moreover the wild beasts shall eat the remainder: thus shalt thou treat thy vineyard, and thine oliveyard. 12. Six days thou shalt do thy works. but on the seventh day (there shall be) rest: that thine ox may rest, and thine ass, and that the son of thy female-servant may be refreshed, and the proselyte. 13. All things whatsoever I have said unto you, observe ye: and (the) name of other gods ve shall not commemorate: neither let it be heard out of your mouth. 14. (At) three times of the year keep ye a feast to me. 15. Observe to celebrate the feast of unleavened (bread): seven days ye shall eat unleavened (bread), as I charged thee at the time of the month of the new fruits: for in it thou camest forth out of Egypt. Thou shalt not appear before EXOD.

me empty. 16. And thou shalt celebrate a feast of harvest of (the) firstfruits of thy works, of whatsoever things thou sowest in thy field, and a feast of completion at the going out of the year in the gathering together of thy works that (are) out of thy field. 17. (At) three times of the year shall thy every male appear before the Lord thy God. 18. For when I shall have cast out the nations from (before) thy face, and extended thy borders, thou shalt not offer on leaven the blood of mine incense-offering, neither let the fat of my feast lie until morning. 19. The first of the firstfruits of thy land thou shalt bring in to the house of the Lord thy God. Thou shalt not boil a lamb in its mother's milk. 20. And, behold, I send mine angel before thy face, that he may keep thee in the way, in order that he may bring thee into the land, which I have prepared for thee. 21. Take heed to thyself, and hear him, and disobey him not; for he will by no means draw back from thee: for my name is on him. 22. If with hearing ye shall hear my voice, and (if) thou do all things whatsoever I may charge thee, and ye keep my covenant, ye shall be to me a peculiar people rather than all the nations; for all the earth is mine: moreover ye shall be to me a royal priesthood, and a holy nation. These words ye shall say to the sons of Israel, If with hearing ye shall hear my voice, and shall do all things whatsoever I may say to thee, I will be an enemy to thine enemies, and I will be an adversary to thine

23. For mine angel shall go (as) thy adversaries. leader, and shall bring thee in unto the Amorrhean, and Chettean, and Pherezean, and Chananean, and Gergesean, and Evean, and Jebusean, and I will cut them off. 24. Thou shalt not worship their gods, neither shalt thou serve them: thou shalt not do according to their works; but with destruction thou shalt destroy, and breaking thou shalt break in pieces their pillars. 25. And thou shalt serve the Lord thy God: and I will bless thy bread, and thy wine, and thy water, and turn away disease from you. 26. There shall not be (one) without issue, nor barren, in thy land: the number of thy days filling up I will fill up. 27. And I will send the fear (of me as) thy leader, and I will make all the nations astonished whereunto thou shalt go in, and I will render all thine adversaries fugitives. 28. And I will send the hornets before thee: and thou shalt cast out the Amorrheans. and the Eveans, and the Chananeans, and the Chetteans from thee. 29. I will not cast them out in one year, that the land may not become desolate, and the beasts of the land become many against thee. 30. (Little) by little will I cast them out from (before) thee, until thou be increased, and inherit the land. 31. And I will appoint thy borders from the Red Sea, unto the sea of the Phylistiim, and from the wilderness unto the great river Euphrates: and I will deliver into your hands those who are residing in the land, and I will cast them out from (before) you.

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32. Thou shalt not consent to a covenant with them and with their gods. 33. And they shall not be resident in thy land, that they may not make thee to sin against me: for when thou shalt serve their gods, those (gods) shall be to thee a stumblingblock.

Omissions.

Verse 2. And, 1, after "wickedness." E. T. has "neither:" "nec," Vulg.

Verse 3. His, before "judgment." So Vulg. Comp. ver. 6.

Verse 4. It, after "restore." So Vulg.

Verse 6. Thy, before "poor." So Vulg., Syr.

Verse 7. And, after "refrain." So Vulg.

Verse 10. And, at the beginning. So Vulg.

Verse 11. Of them, after "remainder." So Vulg. Compl. has αὐτῶν.

Verse 13. And in, at the beginning. So Vulg. Sam., Syr., and Arab. omit the \beth .

Verse 15. And, after "Egypt." So Vulg.

Verse 21. Because of him, ימבוי, after "thyself." Voice, after "hear." Transgressions, after "draw back."

Verse 22. But, or rather for, i, at the beginning.

Verse 24. And, after "serve them." So Vulg. Them, after "destroy," αὐτούς, Compl.

Verse 25. The midst of, before "you."

Verse 27. Of me, after "fear," μου, Compl. Unto thee, at the end.

Verse 28. Before, after "from." Comp. vv. 29, 30, 31.

Verse 29. From before thee, after "out." Compl. has it.

Verse 30 Little, at the beginning, μικρόν, Al. MS. and Compl. Comp. Wisd. xii. 10. Before, after "from," as ver. 28.

Verse 31. Before, after "from," as vv. 28, 30.

Insertions.

Verse 2. Judgment, at the end. Supplied by E. T., "a vero," Vulg. See Deut. xxvii. 19.

Verse 4. Moreover, at the beginning. Similarly in ver. 5.

Verse 5. It, avró, after "lift."

Verse 7. Every, before "unjust." For the sake of gifts, at the end, the verb being taken as in the second person. Comp. ver. 8. The Sam. has "justificabitur," הצרק.

Verse 8. (The) eyes of, before "(the) seeing." Comp. Deut. xvi. 19. Sam., Onk., and Jonath. have it.

Verse 12. That, "iva, before "the son." Not in Compl.

Verse 15. To celebrate, after "observe." Not in Al. MS. which has "ye shall observe."

Verse 16. Thou shalt celebrate, before "a feast." Thy, before "field," twice. E. T. has it in the first place.

Verse 17. Thy, before "God," "tuo," Vulg. Comp. ch. xxxiv. 23.

Verse 18. For when I shall have cast out the nations from thy face, and shall have extended thy borders, at the beginning. See vv. 30, 31, ch. xxxiv. 24.

Verse 20. And, at the beginning. Mine, before "angel," "meum," Vulg. See ver. 23, ch. xxxiii. 2. For thee, at the end. So the Arab. and Vulg.

Verse 21. And, before "disobey," "nec contemnendum putes," Vulg. Not in Compl. or Al. MS.

Verse 22. I may charge thee, and ye keep my covenant, ye shall be to me a peculiar people rather than all the nations: for all the earth is mine: moreover ye shall be to me a royal priesthood, and a holy nation. These words ye shall say to the sons of Israel, If with hearing ye shall hear my voice, and shall do all things whatsoever, before "I may say," and to thee, after it. Comp. ch. xix. 5, 6, Deut. xiv. 2, xxvi. 18, 1 Pet. ii. 9.

Verse 23. And Gergesean, before "and Evean." So in Samar. See Gen. xv. 21, Deut. vii. 1.

Verse 25. And thy wine, after "bread." See Deut. vii. 13.

Verse 26. Filling up, after "days." Not in Al. MS. or Compl.

Verse 28. The Amorrheans and, before "the Eveans." The Samar. has all the seven nations, as in ver. 23. Comp. Josh. xxiv. 12.

Verse 31. Great, before "river," and Euphrates after it. The Arab., Onk., and Jonath. have the latter, omitting "river." See Gen. xv. 18, Deut. i. 7, xi. 24.

Verse 33. And, at the beginning. For, before "when."

Notes.

Verse 1. Receive, NUD. So E. M. "suscipies," Vulg. It may mean, take up a vain rumour, so as to repeat it to others; $\mu a \rho \tau v \rho \epsilon \hat{\imath} \nu \ d\kappa \alpha \hat{\eta} \nu$. See the Attic law, quoted by Selden, ap. Patrick. Rosenmüller says, "admonentur ii, qui delatori aurem præbent." So Jonath. "non recipietis verba mendacii a viro qui detrahit de proximo suo." $\sigma v \gamma \kappa a \tau a \theta \hat{\eta} \sigma \eta$, comp. 2 Cor. vi. 16, ver. 32, Luke xxiii. 51, Susann. 20. Compl. has $\sigma v \gamma \kappa a \theta \hat{\iota} \sigma \eta$.

Verse 2. With many, האחרי רבים, "follow a multitude," E. T. Vote with the majority. Unite thyself, προστεθήση, התענה, "speak," E. T., "acquiesces sententiæ," Vulg. See Acts xxvi. 10. To exclude, ἐκκλεῖσαι, τίς το wrest," Ε. Τ., perhaps ἐκκλῖναι, as in Al. MS. and Compl. With a multitude, רב for דרב, "a cause," Ε. Τ.

Verse 3. Pity, ἐλεήσεις, so as to be led by feeling rather than by reason. ההדר, "countenance," E. T., "misereberis," Vulg., Onk. Comp. Lev. xix. 15.

Verse 5. Thou shalt not pass it by, וחדלת מעוב לן, "and wouldest forbear to help him," E. T., "wilt thou cease to help him?" or, "and wouldest cease to leave (thy business) for him," E. M., "non pertransibis," Vulg. thou shalt abstain from leaving it-to its own unassisted efforts. See Bp Patrick, ad loc. Comp. Luke x. 31. But thou shalt lift it up, συναρείς. Comp. Deut. xxii. 4. עוב תעוב "thou shalt surely help," E. T., as if it were עור. Dy, meaning to "leave," must be understood here interrogatively, unless a negative particle has dropped out of the text. Parkh. explains it, "thou shalt surely leave it with him;" but whether the burthen with the ass, or the ass with the man, is not clear. I cannot think this to be the meaning. The Vulg. has "sublevabis cum eo." Al. MS. eyepeis. Compl. συνεγερείς, and so Philo, de Humanitate, συνεπικουφίσαι καὶ συνεγείραι, cited by Sypkens (Schultens, Sylloge Dissert.) in his observations on this verse, who explains by "unfasten his burthen from him so as to enable him to rise." Kalisch has, "forbear to leave it (the burthen) to it (the ass): thou shalt leave it (the place) only with him (the master)." But this is surely giving too many meanings to the same pronoun.

Verse 8. Seeing, "ppp, "wise," E. T., "whose eyes are open," Parkh. See Insertions, and comp. Eph. i. 18, Ps. cxlvi. 8. Righteous

words, or perhaps things, דברי צדיקים, "words of the righteous," E. T., "negotia recta," Arab.

Verse 11. ἄφεσις, a remission from the tribute, to which the produce is likened. See Esth. ii. 19.

Verse 12. (There shall be) rest, השכח, "thou shalt rest," E. T. Al. MS. and Compl. have ἀναπαύση. See ch. xvi. 23.

Verse 14. Keep ye a feast, μππ, "thou shalt keep a feast," E. T. Al. MS. has ἐορτάσετε, "festa celebrabitis," Vulg. The Compl. has ἐορτάζετε.

Verse 15. Thou shalt not appear, לא יראו ', "none shall appear," E. T., "non apparebis," Vulg. Comp. ch. xxxiv. 20, Deut. xvi. 16.

Verse 18. Incense-offering, θυμιάματος, ΠΞὶ, "sacrifice," E. T., θύματος, Compl. Al. MS. has θυσιάσματος, and in ch. xxxiv. 25, xxix. 18. Comp. 1 Sam. iii. 14, Eph. v. 2, Phil. iv. 18, 1 Sam. ii. 15, Gen. viii. 21, 1 Kings iii. 2, Psalm lxvi. 15. My feast, 'III. So E. M. "Solemnitatis," Vulg., "festival (sacrifice)," Kalisch.

Verse 19. A lamb, 171, "a kid," E. T. Comp. ch. xxxiv. 26, Deut. xiv. 21. $\tilde{a}\rho\nu a$ seems used here indifferently for the young of either the sheep or goat, as $\pi\rho\delta\beta a\tau o\nu$ is, ch. xii. 5. See Clem. Alex. Strom. 11. p. 401. Onk, has generally, "flesh in milk," and so the Talmudists. See Kalisch.

Verse 20. The land, המקום "the place," E. T. The Syr. follows the LXX. Comp. ver. 23.

Verse 21. Draw back from thee, ὑποστείληταί σε, i. e. from punishing thee, which is much the same as the Heb. בשעעכע "pardon your transgressions," E. T.

Verse 22. My, 1, "his," E. T. The Sam. has ' for 1. Comp. ch. xix. 5.

Verse 26. Without issue, ลังจะจร, המשכלה, "cast their young," E. T., "infœcunda," Vulg., either as E. T. or by loss of the young, when born. See Rashi ap. Kalisch. Schl. mistakenly says that it is applied here to an unfruitful land. Comp. Gen. xxxi. 38, Job xxi. 10, Cant. iv. 2, vi. 5, Hos. ix. 14. Aug. Qu. 92, interprets it of the male, "qui non generet."

Verse 27. Make astonished, ἐκστήσω, as more in accordance with φόβος, which precedes. המתוי, "destroy," E. T. Comp. ch. xiv. 24, Josh. x. 10, 1 Sam. vii. 10, Ps. cxliv. 6, and Deut. vii. 23, in Theodotion. Jonath. has משנא, "conturbabo," and the Arab.

"obstupefaciam:" "confound," Kalisch. Bp Horsley, "strike with a panic." See also Geddes and Rosenm. ap. Barret. Fugitives, 979, "turn their backs," E. T. Comp. 2 Sam. xxii. 41.

Verse 23. Thou shalt east out. So the Arab. ἐκβαλῶ, Al. MS. and Compl., is probably the proper reading. Comp. vv. 29, 30. Aug. Locut. de Ex. seems to have read ἐκβάλει, and so Kalisch. See however ver. 31.

Verse 31. I will cast them out, ברשחמו, "thou shalt drive them out," E. T., "ejiciam," Vulg. The אם here is put for מ or מות, a license more usual in poetry than in prose. See Lowth, Proclect. 3. The Sam. has ברשחים.

Verse 33. Those (gods), כ', "surely." I suppose the repetition of 'D may be expressed by "as surely as," "so surely." They may have read יהיו for היון.

CHAPTER XXIV.

1. And he said unto Moses, Go up unto the Lord, thou and Aaron, and Nadab, and Abiud, and seventy of the elders of Israel; and they shall worship the Lord from afar. 2. And Moses alone shall draw near unto God, but they shall not draw near: moreover the people shall not go up together with them. 3. So Moses came in, and told the people all the words of God, and the ordinances: then all the people answered with one voice, saying, All the words which the Lord hath spoken we will do, and will hear. 4. And Moses wrote all the words of the Lord. Also Moses, having risen early in the morning, built an altar under the mountain, and (set up) twelve stones (with reference) to the twelve tribes of Israel. 5. And he sent forth the young men of the sons of Israel, and they offered up whole burnt-offerings, and

sacrificed calves, a sacrifice of salvation, to God. 6. Then Moses having taken the half of the blood, poured (it) into bowls; but the half of the blood he poured out against the altar. 7. And having taken the book of the covenant, he read in the ears of the people; and they said, All things whatsoever the Lord hath spoken, we will do, and will hear. 8. Then Moses, having taken the blood, sprinkled (it on) the people, and said, Behold, the blood of the covenant which the Lord hath covenanted unto you concerning all these words. 9. And Moses went up, and Aaron, and Nadab, and Abiud, and seventy of the senate of Israel: 10. And they saw the place where the God of Israel had stood; and that which (was) under his feet, as it were a tesselated work of sapphire, and as the appearance of the firmament of the heaven in the purity (thereof). 11. And of the selected (men) of Israel not one lost his life; and they appeared in the place of God, and ate, and drank. 12. And the Lord said unto Moses, Ascend unto me into the mountain, and be there; and I will give thee the tablets of stone, the law and the commandments, which I have written, to legislate for them. 13. And Moses having arisen, and Jesus who attended him, they went up into the mount of God. 14. And to the elders they said, Remain quietly here, until we return to you: and, behold. Aaron and Or are with you: should a case requiring decision occur to any one, let them go to them. 15. And Moses went up, and Jesus, into the

mount: and the cloud covered the mount. 16. And the glory of God descended on the mount Sina, and the cloud covered it six days. And the Lord called Moses on the seventh day out of the midst of the cloud. 17. Now the appearance of the glory of the Lord (was) as it were a burning fire on the top of the mountain, before the sons of Israel. 18. And Moses entered into the midst of the cloud, and went up into the mountain, and was there in the mountain forty days and forty nights.

Omissions.

Verse 3. All, before "the ordinances." So Vulg.

Verse 11. The children of, before "Israel."

Verse 12. And, before "the law."

Verse 13. Moses, before "went up." Joshua may have accompanied him part of the way. See vv. 14, 15.

Verse 14. For us, after "here." So Vulg.

Verse 18. Moses, before "was." So Vulg.

Insertions.

Verse 1. And, before "Nadab," Similarly in ver. 9. The Lord, after "worship."

Verse 3. And will hear, at the end. Comp. ver. 7. In, after "came" to the camp. See ch. vii. 10, and ver. 5.

Verse 4. Moses, after "also."

Verse 5. Forth, after "sent:" from the camp. See ver. 3.

Verse 10. The place where, before "the God of Israel;" had stood, after it. See ch. xvii. 6, and comp. ver. 11, Deut. iv. 15, Ps. xcviii. 5, Is. lxvi. 1. (The) appearance, before "of the firmament." See ver. 17, Ezek. i. 26.

Verse 11. In the place of, before "God." Comp. ver. 10.

Verse 15. And Jesus, after "went up." Comp. ver. 13. He may have gone further than the elders, though not so far as Moses. It is not in Al. MS. or Compl.

Verse 16. The Lord, before "called." Perhaps put for 's, "unto," reading 's "Deus." See Job viii. 3.

Verse 18. There, after "was," "ibi," Vulg. They may have read שם for השה. See Omissions. Comp. ver. 12.

Notes.

Verse 2. God, יהוה, "The Lord." Similarly in ver. 3.

Verse 5. The young men, את נערי, appointed provisionally to perform this office, till the Levitical priesthood was established. See Jennings, Jewish Ant. B. I. ch. v. p. 194. Of salvation, σωτη-ρίου, "peace-offerings," E. T., in acknowledgment of preservation from evil: peace and safety. Comp. Job viii. 6.

Verse 9. The Senate, "τον, "the elders," Ε. Τ., τῶν πρεσβυτέρων, Al. MS. and Compl. See ver. 14, ch. iii. 16.

Verse 11. Of the selected, אציל, "nobles," E. T. so used in Arabic, and perhaps in Is. xli. 9. Lost his life, διεφώνησεν. See Judith x. 13. אַ שֵׁלָה יִדְּיִן, "he laid not his hand," E. T. So as to destroy him. Comp. Gen. xxxii. 30, and see Num. xxxi. 49, 1 Sam. xxx. 19, Ezek. xxxvii. 11. The idea seems to be from the dissonance caused in a musical instrument by the breaking or removal of one of its strings. The Italic had "dissonuit."

Verse 15. The cloud, התנב, "The cloud of glory," Jonath. The article should be expressed here, as well as in ver. 12, before tablets, law, commandments.

Verse 16. Descended, ישכך, "abode," E. T., remained, having descended. Comp. John i. 32, 33, and see Deut. xxxi. 15.

Verse 17. Burning, אכלח, "devouring," E. T., "ardens," Vulg., Syr. Comp. Heb. xii. 18, Rev. viii. 8.

CHAPTER XXV.

1. And the Lord spake unto Moses, saying, 2. Speak to the sons of Israel, and take ye first-

fruits from all, to whom it shall seem good in (their) heart; and ye shall take my firstfruits. 3. And this is the firstfruit which ye shall receive from them; gold, and silver, and brass, 4. And blue, and purple, and double scarlet, and fine spun linen, and goats' hair, 5. And rams' skins dyed red, and skins of a jacinth colour, and imperishable wood; 6. And oil for the lighting, perfumes for the oil of the anointing, and for the composition of the incense; 7. And stones of (the species) sardius, and stones for the engraving, for the cope, and the long robe. 8. And thou shalt make me a sanctuary, and I will appear among you. 9. And thou shalt make (it) me according to all things whatsoever I shew thee in the mount, the pattern of the tabernacle, and the pattern of all its vessels; so shalt thou make (it). 10. And thou shalt make the ark of testimony of imperishable wood, two cubits and a half the length, and a cubit and a half the breadth, and a cubit and a half the height. 11. And thou shalt gild it with pure gold; within and without thou shalt gild it: and thou shalt make for it golden rims twisted round about. 12. And thou shalt fabricate for it four golden rings, and shalt set (them) at the four sides; two rings at the one side, and two rings at the other side. 13. Thou shalt also make bearers, imperishable wood, and shalt gild them with gold. 14. And thou shalt insert the bearers into the rings that (are) in the sides of the ark, to bear the ark by them. 15. In the rings of the ark the bearers shall be, unmoved. 16. And thou shalt put into the ark the testimonies which I shall give thee. 17. And thou shalt make a propitiatory covering of pure gold, two cubits and a half in length, and a cubit and a half in breadth. 18. And thou shalt make two cherubim chased in gold, and shalt set them on both the sides of the propitiatory. 19. They shall be made one cherub on this side, and one cherub on the other side of the propitiatory: and thou shalt make the two cherubim on the two sides. 20. The cherubim shall be extending their wings above, conjointly shadowing with their wings over the propitiatory, and their faces towards each other, towards the propitiatory shall be the faces of the cherubim. 21. And thou shalt set the propitiatory upon the ark above, and into the ark thou shalt put the testimonies which I shall give thee. 22. And I will be made known to thee from thence, and I will speak to thee from above the propitiatory between the two cherubim, that are upon the ark of the testimony, even with respect to all things whatsoever I shall command thee (to communicate) unto the sons of Israel. 23. And thou shalt make a golden table of pure gold; two cubits the length, and a cubit the width, and a cubit and a half the height. 24. And thou, shalt make for it twisted golden rims round about; and thou shalt make for it a crown of a handbreadth round about. 25. And thou shalt make a twisted rim for the crown round about.

26. And thou shalt make four golden rings, and shalt set the four rings on the four sides of its feet under the crown. 27. And the rings shall be for receptacles to the bearers, so as to bear the table on them. 28. And thou shalt make the bearers of imperishable wood, and shalt gild them with pure gold, and the table shall be borne by them. 29. And thou shalt make the dishes thereof, and the censers, and the pouring yessels, and the cups, wherewith thou shalt make libation; of pure gold thou shalt make them. 30. And thou shalt set upon the table loaves—present before me continually. 31. And thou shalt make a candlestick of pure gold; worked (out of a solid mass) thou shalt make the candlestick: the shaft thereof, and the reeds, and the bowls, and the globes, and the lilies, shall be of it. 32. Moreover there shall be six reeds going forth laterally; three reeds of the candlestick out of the one side thereof, and three reeds of the candlestick out of the other side. 33. And three bowls made to assume the form of almonds: on the one reed a globe and a lily; thus (shall it be) to the six reeds that go forth out of the candlestick. 34. And on the candlestick four bowls made to assume the form of almonds; globes upon the one reed, and the lilies thereof. 35. The globe under the two reeds (shall be) out of it; and (the) globe under the four reeds (shall be) out of it: thus (shall it be) to the six reeds that go forth out of the candlestick: and on the candlestick four bowls made

to assume the form of almonds. 36. Let the globes and the reeds be out of it: (let it be) wholly worked out of one (mass of) pure gold. 37. And thou shalt make its lamps, seven (in number); and thou shalt set the lamps on (the candlestick), and they shall shine from the one face. 38. And its supplier (with oil), and its stands, thou shalt make of pure gold. 39. All these vessels (shall weigh) a talent of pure gold. 40. See, thou shalt make (them) according to the pattern which hath been shewed thee in the mount.

Omissions.

Verse 2. For me, ', after "take ye." Al. MS. has μοί, and Compl. λαβέτωσάν μοι.

Verse 6. Is inserted from the Aldine and Compl.

Verse 7. For, , before "the long robe." So Vulg. ποδήρη should be λογείον, ch. xxxv. 8, 27.

Verse 10. Thereof, after "length," "breadth," and "height." So Vulg. Similarly in vv. 12, 17, 19, 23, 29, 31, 32, 34, 36, 37, 40. Verse 15. From it, and, at the end.

Verse 19. Of, or of the matter of, E. M. pp, before "the propitiatory." So Vulg. See ver. 18, Notes.

Verse 20. And, at the beginning. So Vulg. and in vv. 35, 40. Verses 23, 24. See Notes.

Verse 26. For it, after "make." So Vulg. Four, before "feet."

Verse 33. And three bowls made to assume the form of almonds to the other reed a globe and a lily, after "a lily." Al. MS. and Compl. have it.

Verse 35. See Insertions.

Verse 39. It with, אתה אתה the latter word they may have taken as the particle often preceding לכל.

Verse 40. Their, before "pattern." See Notes.

Insertions.

Verse 2. And, after "heart," owing to their connecting from all with take ye.

Verse 3. Is, after "this," supplied by E. T., "hec sunt," Vulg. Verse 4. Spun, before "linen." Comp. ch. xxvi. 1, 36, xxviii. 8. Hair, after "goats'," supplied by E. T., Vulg., and Syr.

Verse 6. And, at the beginning, similarly in vv. 7, 27, 33.

Verse 7. The, before "cope," and "long robe." See ch. xxviii. 4.

Verse 9. And thou shalt make (it) me, at the beginning. In the mount, after "shew thee." See ver. 40, ch. xxvi. 30, xxvii. 8. So the Sam.

Verse 10. Of testimony, after "ark." See ver. 16.

Verse 11. Twisted, after "rims." See ver. 24, ch. xxx. 3, 4, 1 Kings vii. 41.

Verse 14. That (are), τούς, after "rings."

Verse 17. Covering, ἐπίθεμα, after "propitiatory," λαστήριον, which they use as an adjective, probably intending ἐπίθεμα to be always understood, except in Ezek. xliii. 17, 20, where it relates to the altar, θυσιαστήριον. The Vulg. here has "propitiatorium." See ch. xl. 20, in Complut. The Arab. "a cover." Comp. Heb. ix. 5. In Rom. iii. 25, θῦμα, or ἱερεῖον, is probably to be supplied.

Verse 18. And, before "shalt set." See Notes.

Verse 19. And, after "propitiatory." So the Syr.

Verse 22. Even with respect to, before "all things." So the Arab. Ebn Ezra and Rashi seem to have read 1 before TN. See Kalisch.

Verse 26. Four, after "set the."

Verse 28. Pure, before "gold."

Verse 29. Of, before "pure," supplied by E. T. and Vulg. Similarly in ver. 36.

Verse 32. Thereof, after "one side."

Verse 34. Upon the one reed, after "globes," "per singulos," Vulg. See ver. 33.

Verse 35. Thus (shall it be), before "to the six." Under the four is a substitution for the twofold repetition of two. And on the candlestick four bowls made to assume the form of almonds, at the end. See ver. 34. Not in Compl.

Notes.

Verse 2. Firstfruits, ἀπαρχάs, הרוכות, "an offering," E. T., "primitias," Vulg. Not strictly first fruits, but the best and most choice of what they had. See the enumeration which follows. Theodoret, Qu. 70, explains it, ὡς ἀκροθινία σκυλῶν, alluding to ch. xii. 36, and what they may have obtained from their drowned pursuers, ch. xiv. 30. To whom it shall seem good, אמשר יורבנו who giveth it willingly," E. T. Comp. ch. xxxv. 5, 21, 22. "Qui voluerit ex corde," Onk.

Verse 4. Double, "ש", "dyed twice over." "Dibapha," Pliny, IX. 16. "Bis Afro Murice tinctæ," Hor. ap. Parkh. See also Lucan, "Cujus pars maxima succo Cocta diu, virus non uno duxit aeno." And Statius, "repetitaque multo Murice." "Bis tinctum," Vulg. Some explain "ש" by "bright," or "red." See Kalisch.

Verse 5. Of a jacinth colour, ὑακίνθινα. See Rev. ix. 17. DYPIII, "badgers," E. T., "Ianthinas," Vulg. "Coloris lapidis jacinthi, qui ætheris serenitatem imitatur: lapis ille colorem cum aere mutat, nam in sereno aere serenus, et in obscuro pallidus est," Durand. Rational. III. 10. Bochart contends for its being a colour: Michaelis, Schl., Simon, incline to the Manati, sea-calf, or dolphin. Aq., Symm. and Theod. interpret it ἰάνθινα. See Parkh. and comp. Ezek. xvi. 10. E. T. follows the Rabbins. So the French, German, and Spanish translations, and Gesen.

Imperishable wood, שמים, "shittim wood," E. T. "Imputribile," Jerome on Is. xli. Schl. thinks it a sort of cedar. Parkh., Gesen., Kalisch, the acacia, which is found in those parts, and whose wood is very hard and lasting. See Sil. Ital. III. 17, cited by Ad. Clarke on ch. xxvii. Pliny speaks of the box as very durable.

Verse 8. I will appear, δφθήσομαι, "I may dwell," E. T. Comp. Deut. xxxiii. 16. The Arab. has "inhabitare faciam splendorem meum."

Verse 10. Thou shalt make, "wy, "they shall make," E. T. The Vulg. uses the imperat. "compingite." The Sam. has עשית. Comp. Deut. x. 1—5, vv. 11—14.

Verse 12. Fabricate, ελάσεις, literally, "beat," or "hammer out," איצקת, "cast," E. T. See Hom. Π. Μ. 295, Υ. 270, Odyss. Λ. 289. The Syr. has החשול Comp. its version of 1 Pet. iii. 3, and

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ver. 18. Sides, $\kappa\lambda i\tau\eta$. They seem to consider norm, "corners," E. T. as equivalent to yby, "side," which follows. The Lex. Cyrill. ap. Schl. explains $\kappa\lambda i\tau\eta$ by $\gamma\omega\nu ia$: but I do not know an instance of this use of the word. It may mean it in Ezek. xlvi. 21 (in 1 Kings vii. 30 they have $\mu\epsilon\rho\eta$); but it may also mean "sides." See, too, ch. xxxviii. 3, and vv. 18, 26, ch. xxx. 4. Kalisch has "feet."

Verse 18. Chased in gold, χρυσοτορευτά, השף בחדר, "of gold, of beaten work," E. T. Onk., Jon. and Vulg. express τορευτά by "ductile," the Syr. and Arab. by "fusile-gold." The cherubim in Solomon's temple, 1 Kings vi. 23, 28, were of olive wood gilt. If these were the same, the expressions here would signify that the wood was first turned, and then gilt. The verb in Arabic means "opere tornatili elaboravit lignum," Gesen. The word τορευτή is however applied, ver. 36, to work of solid gold; and in Num. x. 2, they render השף by έλατάς, see ver. 12, which is Parkhurst's interpretation of it. Comp. also ver. 19. And shalt set, העשה, "thou shalt make," E. T. They probably thought the expression harsh, and a needless repetition. Sides, κλίτη, ΓΥΡ, "the ends," E. T., which in a quadrangular figure are also its sides. Comp. ch. xxxvii, 7, ver. 12.

Verse 19. They shall be made, העשה, "make," E. T., "sit," Vulg. The Sam. has יעשר. Side, κλίτους, "latere," Vulg., צימרא, Jonath. Comp. ver. 18, ch. xxvi. 28.

Verse 22. Be made known to, נועדהוי, "meet with," E. T. They derived it from ידע. Comp. ch. xxx. 36, Num. xvii. 4, ch. xxix. 42, and see Ezek. xx. 5, xxxv. 11.

Verse 23. Golden—of pure gold, "עצי שמים," of shittim wood," E. T., ordered to be gilt, ver. 24, which see. Comp. ch. xxxvii. 10, Lev. xxiv. 6.

Verse 24. And thou shalt make for it twisted golden rims round about, καὶ ποιήσεις αὐτῷ στρεπτὰ κυμάτια χρυσᾶ κύκλφ, זהו אוה מחור "and thou shalt overlay it with pure gold," E. T. So Compl. The Gr. of the Vat. MS. is rather a translation of what follows in ver. 25. The rim, "cymatium," was probably a small moulding, running round the top of the table, on which the crown, στεφάτη, rested. Al. MS. has it here in the singular number. The Vulg. calls it "labium." Comp. Ezek. xl. 43 with 1 Kings vii. 9, and Jer. lii. 22. The table described by Aristeas had κυμάτια

στρεπτά, τὴν ἀναγλυφὴν ἔχουτα σχοινίδων ἔκτυπον, and Augustine, Qu. 104 in Επ. "implicatis duabus virgulis in modum restis, sicut etiam torques fieri solent."

Verse 26. Sides, μέρη, ΓΝΕΙ, "corners," E. T. See ch. xxvii. 4, 9. The rings, in order to the insertion of the bearers, must have been parallel to each other, which they could hardly have been, if placed at the corners. Parkh. observes, that ΓΝΕΙ does not ever appear to have strictly the meaning of "corner." They render it by μέρος in Josh. xviii. 14, and Ezek. xlvii. 20. If however corners be intended, by should be rendered, not "in," but "near." On the sides, but near the corners. Comp. ver. 12. Augustine, ubi supra, seems to think they were placed at the corners. The whole table, below the projecting crown (see the end of the verse, which ought to be the beginning of ver. 27), might be called the feet. So the Vulg. "subter coronam;" and if the rings were immediately below it, that would be properly expressed by Γιργό, for which E. T. has "over against." Comp. Ezek. iii. 13, 2 Sam. xvi. 13. Bp Patrick was of opinion that ΓνΕ, ver. 12, never signified a corner, but that ΓΝΕΙ always did.

Verse 29. Censers, θνίσκας, ነΠΕΣ, "spoons," E. T., "phialas," Vulg. or, perhaps, "thuribula," which follows. Comp. Num. vii. 14, where it is described as full of incense. It may have had the shape of a spoon. Onk. and Jon. have ΝΤΙΙ, which, according to Buxtorf in Lex., is "acerra." Pouring-vessels, σπονδεία, 1 Macc. i. 22, ΠΤΙΡ, "covers," E. T. See Vulg. above. Scacchus, ap. Patr. maintains the correctness of their transl. See Patrick's note, who also cites Joseph. de B. 1. 5. Comp. ch. xxxvii. 16, Num. iv. 7. Schl. explains it by "scutella," "a saucer," and so Buxt. the cognate word in Chaldee, ΠΤΙΡ. Make libation, σπείσεις. ΤΙΡ, "cover," E. T., "pour out," E. M. according as it is derived from ΤΙΙΙ οτ ΤΙΙΙ: "in quibus offerenda sunt libamina," Vulg., Onk. It may refer to σπονδεία, which it immediately follows in ch. xxxviii. 12 (LXX). So the Sam. here, and see Aben Ezra ap. Rosenmüller. But the cyathus, a cup with one handle, might also be used.

Verse 31. Lilies, יחרם, "flowers," E. T., "lilia," Vulg., Syr., Arab., Onk., Jon. In ch. xxxviii. 15 they have βλαστοί, the Vulg. "lilia," as here. Comp. 1 Kings vii. 19, 26. Thou shalt make the candlestick. Several MSS. have מועשה for העשה.

Verse 37. Set on (the candlestick), ἐπιθήσεις, העלה, "light,"

10-2

E. T., "cause to ascend," E. M., "pones eas super candelabrum," Vulg. Comp. ch. xl. 4, 23, Num. viii. 2, where see Vulg. They shall shine from the one face, היי עבר פניה, "over against it," E. T., "ex adverso," Vulg. Comp. ch. xxvi. 35. Possibly some screen, or reflector, was placed behind the light, so that it was all thrown forwards upon the table; "over against the face of it," E. M. Comp. Num. viii. 3. Compl. has airη̂s after προσώπου.

Verse 38. Suppliers (with oil), ἐπαρυστῆρα, "vasculum quo oleum lychno infunditur," Schl. מלקחי "tongs," E. T. Comp. ch. xxxviii. 17, where they have λαβίδες, 1 Kings vii. 49: "emunctoria," "snuffers," Vulg. Perhaps they imagined them to be some such pipes as are mentioned Zech. iv. 12. Stands, ὑποθέματα, "ποπηπα," "snuff-dishes," E. T., something to catch the droppings from the lamps. In ch. xxvii. 3 they render it πυρείου, also in ch. xxxviii. 3, Num. xvi. 37, a sort of fire-pan or censer.

Verse 40. Grabe suggests δεδειγμένων for δεδειγμένον, after Irenæus, "typum eorum quæ vidisti;" but this probably refers to Acts vii. 44, where Irenæus may have read ων. Bos prefers δειχ-θέντα, the reading of the Complut. See Heb. viii. 5, and ch. xxvii. 8.

CHAPTER XXVI.

1. And thou shalt make the tabernacle (thus): ten curtains of fine spun linen, and blue, and purple, and spun scarlet, (with) cherubim in weaver's work thou shalt make them. 2. A length of the first curtain (shall consist) of eight and twenty cubits, and a width of four cubits the first curtain shall be: the measurement shall be the same for all the curtains.

3. Moreover five curtains shall be reciprocally connected together the one with the other, and five curtains shall be connected together one with the other.

4. And thou shalt make for them loops of jacinth on the edge of the first curtain at the one

side for the purpose of connexion; even thus shalt thou make (them) on the edge of the outer curtain in (its) line of junction with the second. 5. Thou shalt make fifty loops for the first curtain, and thou shalt make fifty loops on the side of the second curtain in order to (their) connexion; (they shall be) coinciding reciprocally over against each other. 6. And thou shalt make fifty golden clasps, and thou shalt fasten together the curtains one to the other with the clasps: and the tabernacle shall be one. 7. And thou shalt make curtains of hair (for) a covering upon the tabernacle, eleven curtains shalt thou make them. 8. The length of the one curtain (shall be) thirty cubits, and four cubits the width of the one curtain: there shall be the same measurement for the eleven curtains. 9. And thou shalt fasten the five curtains together, and the six curtains together, and thou shalt double the sixth curtain in the front of the tabernacle. 10. And thou shalt make fifty loops upon the edge of the one curtain, (namely) of that (which is) in the midst, in order to (their) connexion; and thou shalt make fifty loops upon the edge of the second curtain which conjoineth. 11. And thou shalt make fifty clasps of brass, and shalt connect the clasps with the loops, and shalt connect the curtains, and it shall be one. 12. And thou shalt put that under, which is superabundant in the (hair) curtains of the tabernacle; the half that is left of the curtain thou shalt hide under the superabundance of the

curtains of the tabernacle; thou shalt hide (it) behind the tabernacle. 13. A cubit on this (side) and a cubit on that, of the excess of the curtains, of the length of the curtains of the tabernacle, it shall be covering over the sides of the tabernacle, both the one and the other, that it may hide (it). 14. And thou shalt make a covering for the tabernacle of rams' skins dyed red, and coverings of skins of a jacinth colour above. 15. And thou shalt make pillars of the tabernacle of imperishable wood. 16. Ten cubits thou shalt make the one pillar (in height); and one cubit and a half the breadth of the one pillar. 17. Two projections in the one pillar, coinciding one with the other: thus shalt thou make for all the pillars of the tabernacle. 18. And thou shalt make pillars for the tabernacle, twenty pillars on the side 19. And thou shalt make forty silver to the north. bases for the twenty pillars, two bases for the one pillar, for both its parts; and two bases for the other pillar, for both its parts. 20. And (on) the second side, that to the south, twenty pillars. 21. And their forty silver bases; two bases for the one pillar, for both its parts, and two bases for the one pillar for both its parts. 22. And at the back of the tabernacle, along the part that (is) towards (the) sea, thou shalt make six pillars. 23. And two pillars shalt thou make at the corners of the tabernacle in the hinder parts. 24. And (each) shall be of equal (size) from below; together they shall be equal at the heads

thereof unto one connexion; so shalt thou make (them) for both the two corners: let them be equal. 25. And there shall be eight pillars, and their sixteen silver bases: two bases for the one pillar, for both its parts, and two bases for the one pillar. 26. And thou shalt make bars of imperishable wood: five to the one pillar on the one part of the tabernacle; 27. And five bars to the one pillar on the second side of the tabernacle; and five bars to the hinder pillar on the side of the tabernacle towards the sea. 28. And let the middle bar pass through the middle of the pillars from the one side to the other side. 29. And thou shalt gild the pillars with gold: and the rings thou shalt make of gold, into which thou shalt insert the bars: and thou shalt gild the bars with gold. 30. And thou shalt raise up the tabernacle according to the fashion which was shewed thee in the mount. 31. And thou shalt make a vail of blue, and purple, and woven scarlet, and fine spun linen: a woven work (with) cherubim thou shalt make it. 32. And thou shalt put it on four imperishable pillars, gilded with gold; and their capitals (shall be) golden, and their four bases silver. 33. And thou shalt put the vail on the pillars; and thou shalt bring in thither within the vail the ark of the testimony; and the vail shall separate for you between the holy (place) and between the holy of holies. 34. And thou shalt conceal with the vail the ark of the testimony in the holy of holies. 35. And thou shalt set the table without the vail, and the candlestick over against the table in the part of the tabernacle towards the south: and the table thou shalt set in the part of the tabernacle towards the north. 36. And thou shalt make a hanging for the door of the tabernacle, of blue, and purple, and woven scarlet, and fine woven linen, embroiderer's work. 37. And thou shalt make for the vail five pillars, and gild them with gold; and their capitals (shall be) golden, and thou shalt cast for them five brazen bases.

Omissions.

Verse 13. And, at the beginning. It, at the end.

Verse 15. Standing up, at the end. Though they may intend to represent עמרים and הקרשים by στύλους.

Verse 16. The length, or height, ארך, after "pillar." See Insertions.

Verse 18. Southward, at the end, or rather of ver. 20, they having transposed the two verses. Compl. has them as in the Heb.

Verse 19. Under, nnn, before "the twenty," also before "the one," and "the other." So in ver. 21.

Verse 20. Of the tabernacle, after "side."

Verse 24. And, before "together." Al. MS. has it, and Compl.

Verse 25. Bases, after "sixteen." So Vulg.

Verse 27. For the two sides, before "towards the sea." So Vulg. See Notes.

Verse 30. Thereof, after "fashion." So Vulg. Comp. ch. xxv. 40.

Verse 37. Of shittim (wood), after "pillars." Comp. ver. 32.

Insertions.

Verse 2. Shall be, after "curtain," and after "measurement." E. T. has "shall be," before "eight," and "shall have," before "one." The Vulg. has "erit," and "fient." So ver. 8.

Verse 3. Moreover, at the beginning. Reciprocally, έξ ἀλλή-

λων, before "connected together." Shall be, after "and five curtains." The Vulg. has "mutuo," and "coherebunt."

Verse 4. For them, after "make." One, before "side." See Notes.

Verse 10. Thou shalt make, in the second portion of the verse. So in ver. 16, where not in Al. MS.

Verse 12. The superabundance of the curtains of the tabernacle, thou shalt hide (it), after "hide under."

Verse 13. Of the curtains, after "excess." Al. MS. omits of the length.

Verse 16. See ver. 10.

Verse 21. For both its parts, after "one pillar," and at the end. Comp. ver. 19. So in ver. 25.

Verse 22. At the back of, ἐκ τῶν ὀπίσω, before "the tabernacle." Comp. vv. 12, 27. Onk. and Jon. have "at the end," "posteriorem partem," Arab. It may be another rendering of ירכתי. Comp. ver. 27, Omissions.

Verse 24. Equal, at the end. "Similis junctura servabitur," Vulg.

Verse 26. One, before "pillar." The Heb. is in the plur. So in ver. 27.

Verse 27. Hinder, before "pillar on the side." See ver. 22, and Notes.

Verse 28. One, after "from the." Other, after "to the."

Verse 35. Of the tabernacle, after "part," where repeated.

Notes.

Verse 1. Weaver's work, מעשה חשב, "cunning work," E. T., "opere plumario," Vulg., variegated, so as to have the appearance of being worked in feathers. Gesen. explains אחשב, "a damask-weaver, who weaves figures in stuffs," "opere textoris—textili," August. Qu. sup. Ex. ult. Comp. ver. 36.

Verse 4. At the one side, for the purpose of connexion, ἐκ τοῦ ἐνὸς μέρους εἰς τὴν συμβολήν, ΠΊΞΠΙ, "from the selvedge in the coupling," E. T., "ut possint invicem copulari," Vulg., "on the side of the place of junction," Onk. The curtains, as I understand it, were joined together, not in length, but in width; the first five, being each four cubits wide, covering the Holy Place, and hanging down on each side, being twenty-eight cubits long, to

within a cubit of the ground: the next five covering the Holy of Holies, and hanging down similarly on each side, and also behind it, at the western end. Thus there were in fact two large curtains, formed each by sewing five smaller ones together, and the connexion of these two at their line of junction is provided for by the loops and clasps mentioned in this and the following verses: each clasp being fastened into the loops which ran along the edge of both the curtains.

Verse 7. Cartains of hair, δέρρεις τριχίνας, a different word from that used in ver. 1, but rendering the same Heb. word רייעות This second covering was of a coarser material. הייעו, "goats' (hair)," E. T., "cilicina," Vulg., and went over the first. It was four cubits longer, and two cubits wider, so that it came down to the ground, or nearly so, on both sides, and at the western end, and hung over two cubits at the eastern end, if not doubled up. See vv. 9, 12, 13.

Verse 10. In the midst, drapéoor, קיצוה, "outmost," E. T., Jonath. Outmost as respects each separate section, but in the middle as respects the whole covering, being the place of junction for the six and the five curtains, which when united formed אחת האהל, "the tent," ver. 11.

Verse 14. Coverings, and covering," E. T. They may have thought that this covering, being above all the others, would be liable to suffer more from external injuries, and therefore require frequent change. Like, however, the clothing of the people, it may have been supernaturally preserved. See Deut. viii. 4.

Verse 19. Parts, $\mu \epsilon \rho \eta$, "Tr," tenons," E. T. The projections, by means of which it was let into its base. See ver. 17. Augustine, not perceiving this, supposed one of the bases to be at the top of the pillar, Qu. 110.

Verse 23. In the hinder parts, ἐκ τῶν ὁπισθίων, בירכתים, "in the two sides," E. T., "post tergum," Vulg. הבומה, at the end. Onk. and so in ver. 22. See Insertions. These two corner-pieces seem to have been half a cubit wide each, thus making, with the six pillars at the end, the whole tabernacle ten cubits wide.

Verse 24. Of equal (size), ¿ξ ἴσου, מאר, "coupled together," E. T., "twined," E. M., that is, "twinned," as alike as two twins; fitted with perfect accuracy from top to bottom to the pillars which they touched. See Parkh, and Barret ad loc.

Verse 27. The hinder pillar, that is, every hinder pillar, being eight in number, at the western end. Each of these pillars would be crossed by five bars, one above the other. The "two sides westward" may mean the western end, considered as connecting the northern and southern sides. "The side," Kalisch. Comp. 1 Kings vi. 16, Ezek. xlvi. 19. "Lateris alius in oris tabernaculi," Syr. See ver. 22. "Ad utrumque angulum," Jun. et Tr.

Verse 28. Side, khiros, השך, "end," E. T., "summum," Vulg. See ch. xxv. 18. The Rabbins and Lightfoot, ap. Patrick, thought that it ran completely through the planks, dividing them in half; otherwise one does not see in what respect it differed from the other four. Something of this sort seems to be meant by the Arab. "per concavum tabularum penetrans erit ab extremitate ad extremitatem." The Syr. has אבו, "in the midst," and אבו, which may be either side, or end. See it in Acts xxvii. 41.

Verse 29. Into which thou shalt insert, 'στη, "(for) places for," E. T., "per quos vectes tabulata contineant," Vulg. Comp. ch. xxv. 27, where they have θήκαι, receptacles.

Verse 31. Some MSS. and the Sam. have העשה, thou shalt make, for יעשה, "it shall be made."

Verse 32. Capitals, κεφαλίδες, ነງ, "hooks," E.T., "capita," Vulg. So the Arab. The Syr. has γιρ, the same word which Onk. uses, ch. xxxviii. 29, for the caps of the priests. In ch. xxvii. 10, they render it by κρίκοι. See Adam Clarke's note. The capitals may have been so curved as to present the appearance, and serve the purpose of hooks.

Verse 33. On the pillars, הקרמים, "under the taches." E. T. See ver. 6. They may have read הקרשים, ver. 15, Schl. So the Syr. אבא, and two MSS. Davidson.

Verse 31. Conceal with the vail, המת את הכפרת, "put the mercy-seat upon," E. T. The Arab. follows the LXX. There may have been a transposition of the letters in בפר and חבב. The meaning of the verb would follow that of the noun. Comp. ch. xxvii. 21.

Verse 36. Embroiderer's work, באסטרה רקם, האסטרה הרקם, "wrought with needlework," E. T., "opere plumarii," Vulg. Considering האסטר apparently as synonymous with בשה, ver. 1. Bochart, Hist. 1. 3, observes that the Spanish "recamar," and Ital. "ricamare" are derived from DPI. See Parkhurst on the word, and

add to his citations Claudian, de Rapt. Pros. 1. 246—268. Comp. ch. xxvii. 16. The difference may have been that in the pattern was woven in the fabric, in Dp, worked on it afterwards. See Kalisch.

Verse 37. The vail, καταπετάσματι. It should be rather ἐπίσπαστρον, "hanging," being the same word, ¬DD, so translated in ver. 36.

CHAPTER XXVII.

1. And thou shalt make an altar of imperishable wood, five cubits the length, and five cubits the breadth: the altar shall be quadrangular, and its height three cubits. 2. And thou shalt make the horns upon the four corners; of it shall be the horns. and thou shalt cover them with brass. 3. And thou shalt made a crown to the altar, and its shovel, and its basons, and its flesh-hooks, and its fire-pan, and all its vessels thou shalt make of brass. 4. And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings at the four sides. 5. And thou shalt put them under the grate of the altar below: moreover the grate shall be even to the half of the altar. 6. And thou shalt make bearers for the altar of imperishable wood, and shalt overlay them with brass. 7. And thou shalt insert the bearers into the rings: and let (the) bearers be at the sides of the altar in the carrying of it. 8. Hollow, with boards, thou shalt make it, according to that which was shewed thee in the mount, so shalt thou make it. 9. And thou shalt make a court for the tabernacle; on the side to the south (there shall be) hangings of the court (made) of fine spun linen: a length of a hundred cubits for the one side. 10. And their pillars (shall be) twenty, and their bases of brass twenty, and their hooks, and their cornices of silver. 11. In like manner on the side to the north (the) hangings (shall be) a hundred cubits (in) length; and their pillars twenty, and their bases of brass twenty, and the hooks and the cornices of the pillars, and their bases silvered over with silver. 12. But (in) the width of the court towards the sea the hangings (shall be) fifty cubits: their pillars ten, and their bases ten. 13. And (in the) width of the court towards the east, (the) hangings (shall be) fifty cubits: their pillars ten, and their bases ten. 14. And fifteen cubits (shall be) the height of the hangings on the one side; their pillars three, and their bases three. 15. And (on) the second side fifteen cubits (shall be) the height of the hangings; their pillars three, and their bases three. 16. And a covering for the gate of the court, the height twenty cubits, of blue, and purple, and twisted scarlet, and fine twined linen, with the variegations of him that worketh with a needle; their pillars four, and their bases four. 17. All the pillars of the court round about (shall be) silvered over with silver, and their capitals (shall be) silver, and their bases brass. Moreover the length of the court (shall be) a hundred and a hundred, and (the) width fifty and fifty, and the

height five cubits of fine twined linen, and their bases of brass. 19. And all the furnishings, and all the implements, and the pins of the court (shall be) of brass. 20. And do thou charge the sons of Israel, and let them bring thee oil of olives, free from the lees, pure, beaten out, for a light to burn, that (the) lamp may burn continually. 21. In the tabernacle of the testimony, without the vail which (is) over the covenant, Aaron shall burn it—and his sons—from evening until morning before the Lord; (this is) an everlasting statute unto your generations (to be observed) by the sons of Israel.

Omissions.

Verse 2. Of it, after "make the horns." Thereof, after "corners." So Vulg. His, (E. T.) after "shall be."

Verse 3. Pans to receive his ashes. See Notes.

Verse 4. Thereof, at the end.

Verse 6. The repetition of ברים, "staves," E. T.

Verse 7. The, before "bearers be." The two, before "sides." Al. MS. has of φορείς, and τὰ δύο; Compl. of ἀναφορείς.

Verse 9. The, before "court." South, before "side."

Verse 10. Of the pillars, after "hooks." See Insertions.

Verse 11. In length, בארך, after "north." The Vulg. omits "long."

Verse 12. On the side, before "towards."

Verse 13. On the east side, before "towards."

Verse 19. Of the tabernacle, after "furnishings." Thereof, after "implements;" also, and all the pins thereof, and all, before "the pins of the court."

Insertions.

Verse 3. And, before "all." They may have read \(\gamma\) for \(\frac{\bar}{\chi}\). Perhaps it might be translated even, as summing up the individual objects previously enumerated, as Kalisch explains \(\frac{\bar}{\chi}\) here.

Verse 9. Of, before "fine," supplied by E. T. and Vulg.

Verse 10. Their, before "hooks."

Verse 11. And, before "the hooks," perhaps from the first in in. And their bases silvered over with, before "silver." E. T. supplies "of," meaning the hooks and fillets only.

Verse 13. Their pillars ten, and their bases ten, at the end, from yer. 12.

Verse 14. The keight, before "of the hangings." Their height, as appears from ver. 18, was only five cubits. St Augustine, Qu. ult., explains it thus: "Eadem quippe altitudo est dum texuntur, quæ longitudo est cum tenduntur."

Verse 15. Cubits, after "fifteen," supplied by E. T. and Vulg. The height, before "of the hangings." See ver. 14. Similarly in ver. 16.

Verse 20. Free from the lees, arpvyov, after "olives." Probably another version of 77, "pure." To burn, after "the light." Not in Al. MS. or Compl.

Notes.

Verse 2. Them, αὐτά, ነ⊓κ, "it," E. T. Not the horns only, but the whole altar. Thus removing St Augustine's difficulty as to its combustibility. See Qu. sup. Ex. 113.

Verse 3. A crown to the altar, מירתיו לרשנו, "his pans to receive his ashes," E. T., rendered "pots," ch. xxxviii. 3, and "caldrons," Jer. lii. 18, where also they have στεφάνη. Can they have confounded it with חשבוס, ch. xxv. 25? Possibly these vessels, when resting on the grate, and their tops only seen above the edge of the altar, may have had the appearance of a crown. It is not unlikely that καλνπτῆρα includes the idea of משבוס, see Num. iv. 13, as well as renders ששיי. Comp. 1 Kings vii. 40, 45, where they have θερμαστρεῖς, "boilers," or "heaters," for ששיי, "shovels," E. T., "forcipes," Vulg. They seem to have been a sort of shovel, or scuttle, partially covered over, and used for the removal of the ashes. From the passage in Numbers they would seem to have thought it to have been so shaped as to form a kind of covering for the altar, when not otherwise in use.

Verse 4. At the four sides, ἐπὶ (Alex. MS. and Compl. not ὑπὸ) τὰ τέσσαρα κλίτη. See ch. xxv. 18, 26. ארבע קצוחיו, "in the four corners thereof," E. T. See ver. 5.

Verse 5. Them (the rings) under the grate, DIN TINK, "it (the grate of network) under the compass," E. T., "quos pones subter arulam," Vulg. According to ver. 4, however, they were not under, but over, or above, by, (not "upon," as E. T.) the network; thereof, at the end of that verse, relating not to it, but to the altar. Or, if they were connected with the network, as seems indeed most probable from ch. xxxviii. 5, and in LXX. xxxviii. 24, then we may suppose, with Lightfoot (see Patrick's note) that they were passed through slits in the boarding of the altar, so that both might be lifted up together. They seem to have confounded DID with DID, ver. 4. The half, 'NI, "the midst," E. T., half-way between the top and bottom.

Verse 7. Thou shalt insert, אורה, "shall be put," E. T., "induces," Vulg. The Sam. Text has הבאת, and the Version התאעל. The Syr. and Arab. in the imperative, "immitte." See the verses that precede and follow, and ch. xxxviii. 7.

Verse 8. So shalt thou make it, "shall they make (it)," E.T. The Vulg. omits it. The Syr. has "ye shall make." Comp. ver. 7.

Verse 10. Cornices, ψαλίδες, מחסקת, "fillets," E. T., by which it probably meant a narrow moulding running round each pillar, "cælaturæ," Vulg. Comp. ch. xxxviii. 17, 28. It seems better, however, with Gesen. and Parkh. to suppose it to have been a rod, or bar, connecting the columns together, and carrying the hangings; which, being continuous along the whole length of the court, would have the appearance of a cornice. In ver. 17 they render מבושחם, "filleted," by κατηργυρωμένοι, "silvered over," and in ch. xxxix. 6 by κατεκόσμησεν, "decorated." So the Syr. and Arab. Onk. has מבושו , which is susceptible of any of the three meanings above given. The Vulg. in ver. 17 has "vestitæ," and "vestivit" in ch. xxxviii. 17.

Verse 11. North. I take here the reading of Al. MS. βοβραν, Comp. Jer. xxxii. (25) 26, and its ἀνατολάς in ver. 13. Comp. ch. x. 13, 14, 21.

Verse 18. And a hundred, פֿמְל הַּמְּדְּסֹה, "cubits," E. T. They read המאה, which seems a probable reading, though not countenanced by any of the Versions, or Targums. The Arab. inserts "cubits," in the second clause: as does the Sam. omitting בחמשים.

Verse 21. Testimony, אוונה, "congregation," E. T., "testimonii," Vulg. See Num. ix. 15, 2 Chr. i. 3. They derive it from החץ, instead of איי. Comp. ch. xxv. 16. Harris, on Is. liii., approves of this translation. A testimony of a truth to be revealed by God, "suo tempore," Aug. c. Faust. vi. 9. Your generations, so the Sam., Syr., Arab. Burn, איינר, "order," E. T. Comp. ver. 20, ch. xxxix. 17, and Lev. xxiv. 3, 4.

CHAPTER XXVIII.

1. And do thou cause to approach unto thyself both Aaron thy brother and his sons, even out of the sons of Israel, to execute the priest's office unto me; Aaron, and Nadab, and Abiud, and Eleazar, and Ithamar, sons of Aaron. 2. And thou shalt make holy clothing for Aaron thy brother, for honour and glory. 3. And do thou speak to all the wise in thought, whom I have filled with a spirit of wisdom and judgment, and they shall make the holy clothing of Aaron for the sanctuary, (clad) in which he shall execute the priest's office unto me. 4. And these are the garments which they shall make; the breastplate, and the cope, and the long robe, and braided coat, and mitre, and girdle; and they shall make holy garments for Aaron and his sons, to execute the priest's office unto me. 5. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. 6. And they shall make the cope of fine twined linen, woven work of an embroiderer. 7. Two copes holding together each the other shall be in it, hanging down from (it) on 11 EXOD.

the two sides. 8. And the woven work of the copes which is upon it, according to the making, shall be out of it, of pure gold, and blue, and purple, and spun scarlet, and fine twined linen. 9. And thou shalt take the two stones, stones of emerald, and engrave on them the names of the sons of Israel. 10. Six names upon the one stone, and the six remaining names upon the second stone, according to their births. 11. A work of the lapidary's art, an engraving of a seal, thou shalt engrave the two stones with the names of the sons of Israel. 12. And thou shalt set the two stones upon the shoulders of the cope: they are stones of memorial to the sons of Israel; and Aaron shall take up the names of the sons of Israel before the Lord upon his two shoulders, (as) a memorial concerning them. 13. And thou shalt make bosses of pure gold. 14. And thou shalt make two tassels out of pure gold, with flowers wrought into their texture, a work of twisting, and thou shalt put the twisted tassels on the bosses, according to their shoulder-pieces, on the front. 15. And thou shalt make an oracle of the judgments, an embroiderer's work; according to the pattern of the cope thou shalt make it, of gold, and blue, and purple, and twined scarlet, and fine twined linen. 16. Thou shalt make it quadrangular; it shall be double; of a span its length, and of a span (its) width. 17. And thou shalt weave into it a texture of jewellery, (forming) four rows: there shall be a row of stones, a

sardius, a topaz, and an emerald, the one row. 18, And the second row, a carbuncle, and a sapphire, and a jasper. 19. And the third row, a ligure, an agate, an amethyst. 20. And the fourth row, a chrysolite, and a beryl, and an onyx; inclosed round about with gold, bound together in gold let them be according to their row. 21. And let the stones bebecause of the names of the sons of Israel-twelve. according to their names; (as) engravings of seals; let each (stone) according to the name (it bears) be placed (so that they may stand) for (the) twelve tribes. 22. And thou shalt make on the oracle twisted tassels, chain-work, of pure gold. 23. And Aaron shall take (up) the names of the sons of Israel upon the oracle of the judgment on his breast, (as) a memorial to (him when) entering into the sanctuary before God. 24. And thou shalt put the tassels on the oracle of the judgment: the chain-works thou shalt put upon both sides of the oracle. 25. And the two bosses thou shalt put upon both the sides of the cope in front. 26. And thou shalt put upon the oracle of the judgment the Manifestation, and the Truth: and it shall be upon the breast of Aaron, when he shall go in into the sanctuary before the Lord: and Aaron shall bear the judgments of the sons of Israel upon (his) breast before the Lord continually. 27. And thou shalt make an under-garment (reaching) down to the foot wholly of a blue colour. 28. Aud the orifice shall be out of it in the middle, having a

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hem round about the orifice, weaver's work, the junction woven together out of it, that it may not be rent. 29. And thou shalt make, at the bottom of the skirt of the under-garment below, pomegranates, as it were of a blooming pomegranate-tree, of blue, and purple, and spun scarlet, and fine twined linen, at the bottom of the skirt of the under-garment round about: (of) the same form pomegranates of gold, and bells between these round about. 30. Next to a pomegranate a golden bell, and a flowered (pattern) upon the skirt of the under-garment round about. 31. And for Aaron in (his) ministering shall his sound be audible, (when) going into the sanctuary before the Lord, and going out, that he die not. 32. And thou shalt make a leaf of pure gold, and shalt raise on it an expressure (as of) a seal, Sanctity of the Lord. 33. And thou shalt put it upon twined blue, and it shall be upon the mitre; in front of the mitre it shall be. 34. And it shall be on the forehead of Aaron; and Aaron shall take away the sins of the holy things, whatsoever the sons of Israel shall hallow, (the sins) of every gift of their holy things; and it shall be upon the forehead of Aaron continually accepted for them before the Lord. 35. And the braids of the coats of fine linen: and thou shalt make a fine linen mitre, and a girdle thou shalt make, embroiderer's work. 36. And for the sons of Aaron thou shalt make coats and girdles, and mitres thou shalt make them for honour and glory. 37. And thou shalt put them on Aaron thy brother, and (on) his sons with him: and thou shalt anoint them, and shalt fill their hands, and sanctify them, that they may execute the priest's office unto me. 38. And thou shalt make for them linen wrappers to hide the shame of their body; from (the) loins unto (the) thighs they shall be. 39. And Aaron shall have them—and his sons—when they go into the tabernacle of the testimony, or when they approach to minister at the altar of the sanctuary, and shall not bring sin upon themselves, that they die not: (this shall be) an ever-lasting statute for him, and for his seed after him.

Omissions.

Verse 1. With him, after "sons," perhaps reading 1 for אחוו See Insertions.

Verse 2. For, b, before "glory." So Vulg.

Verse 3. 1, him, after לקרש, which consequently they render as a noun. See also 2 Chr. xxx. 24, Is. xxx. 29.

Verse 4. Thy brother, after "Aaron."

Verse 5. אר תולעח, after תולא, the scarlet. Comp. ch. xxv. 4. where they have διπλοῦν. It is not noticed by E. T. In ver. 8 they have διανενησμένου, spun, and ver. 15, κεκλωσμένου, twined.

Verse 6. Of gold, of blue, and of purple, of scarlet, and, before "the fine linen." See vv. 5, 8, 15, ch. xxxvi. 9.

Verse 8. 1, after אפרות. They seem to have read אפרות $\dot{\epsilon}\pi\omega$ - $\mu i\delta\omega \nu$, copes. See ver. 7. 1, after מעשה, "the work thereof," E. T.

Verse 10. Of their, before "names on one stone." So Vulg.

Verse 11. Thou shalt make them to be set in ouches of gold, at the end.

Verse 12. Their, after "take up." See Insertions. For, or as, before "a memorial."

Verse 14. Them, after "make." They make the verb govern the noun directly.

Verse 15. They connect the concluding words, thou shalt make it, with ver. 16. Compl. does not.

Verse 16. Its, before "width." So Vulg.

Verse 21. 1, of it, or it bears, after "name."

The verses from ver. 23 to ver. 28 inclusive. They are found in the Complut. Ed., and may be considered as partly expressed by vv. 24, 25 of the Vat. and Alex. text. See also ch. xxxvi. 23—29.

Verse 23 (29). For, before "a memorial," or as.

Verse 26 (30). His, after "sons of Israel upon."

Verse 29 (33). Of it, after "skirt." They substitute of the under-garment twice.

Verse 30 (31). The repetition of a golden bell and a pomegranate. See Insertions.

Verse 31 (35). Upon, by, before "Aaron." They seem to have given it the sense of for. And, after "ministering," "ut," Vulg.

Verse 34 (38). His, before "forehead." They substitute "of Aaron."

Verse 36 (40). Thou shalt make for them, before "girdles." So Vulg.

Insertions.

Verse 1. Even, before "out of." This i may form part of the word in, "with him," which they have omitted to translate. And, before "Nadab," also before "Eleazar."

Verse 3. And judgment, alσθήσεως, Phil. i. 9, after "wisdom." Al. MS. has it, omitting σοφίας. "prudentiæ," Vulg. Comp. ch. xxxi. 3. The holy, before "clothing." Comp. ver. 4.

Verse 4. The, before "breastplate"—"cope"—"long robe." And, before "mitre." The article seems uncalled for here. See, however, E. T. ch. xxv. 7.

Verse 6. Woven, before "work," or of an embroiderer, after it, "cunning," E. T., "polymito," Vulg. See ch. xxvi. 1, 36, and ver. 15.

Verse 7. Each the other, after "together." Comp. ch. xxxvi. 11.

Verse 8. Pure, before "gold." Not in Al. MS. or Compl. and, after it, "et," Vulg. Similarly in ver. 15, where Vulg. omits it. Verse 9. The repetition of stones. Not in Compl.

Verse 12. They are, before "stones." Of the sons of Israel, after "names," in lieu of "their," omitted. Concerning them, at the end.

Verse 13. Pure, before "gold." Comp. vv. 8, 14.

Verse 14. According to their shoulder-pieces, on the front, at the end. See ver. 25.

Verse 20. Bound together in gold, before "let them," another version of משבעים יהב, "set in gold," E. T., "inclusi," Vulg.

Verse 23. Occupies the place of ver. 29 in the Heb. See Omissions.

Verse 26. Heb. ver. 30. Into the sanctuary, after "go in." Verse 28 (32). The, before "orifice."

Verse 29 (33). Below—as it were of a blooming pomegranatetree, after "under-garment." E. T. supplies "beneath," and Vulg. "deorsum." And fine twined linen, after "scarlet." (Of) the same form pomegranates, after "round about," connecting golden with them, instead of with bells. See ver. 30.

Verse 34 (38). Of Aaron, after "forehead," in lieu of "his."

Notes.

Verse 4. The cope, TIDN. Ephod, E. T., being the actual Heb. word: and they have expressed it so, ἐφούδ, 1 Sam. ii. 18, xiv. 18, xxx. 7. Here they have ἐπωμίδα, and the Vulg. "superhumerale." It covered the shoulders, but did not hang down far, being continued by the robe of the ephod, "", ποδήρης, towards the feet, ver. 31. Braided, κοσυμβωτόν, γωπ, "broidered," E. T. See ver. 39. "strictam," Vulg., and "stringes," ver. 39, "fimbriis ornatam," Schl., "tessellatam," Jun. et Tr. So Gesen. "chequered." A pattern might be worked in gold braid upon it, or small tassels disposed so as to form a regular figure. Comp. Ps. xliv. 14, ver. 14, and ch. xxxix. 3. The same verb is applied to the setting of the precious stones, ver. 20; where see Insertions.

Verse 7. Copes, ἐπωμίδες, הבחה, "shoulder-pieces," E. T., "oras," Vulg. They have used here the same word by which they rendered TIDN in ver. 4, which is to be regretted, as it has a tendency to perplex. Patrick considers the ephod as consisting of three parts; that which covered the breast and back, the two shoulder-pieces, and the girdle. See ver. 8, ch. xxxvi. 11, 14.

Verse 8. The woven work, DUT, which they have usually rendered by the derivatives of ὑφαίνω. Comp. ver. 28 (32). "curious (embroidered, E. M.) girdle," E. T., "ipsa textura, et cuncta operis varietas," Vulg. The girdle, ζώνη, DDN, was distinct from this. See ver. 4, ch. xxxix. 29, and ver. 39. αὐτῷ, it, may refer to ἔργον.

Verse 9. Emerald, "שהם, "onyx," E.T. See Note on Gen. ii. 12, and comp. ch. xxxv. 27.

Verse 13. Bosses, ἀσπιδίσκας. Augustine doubts whether they were so called from ἀσπίς, "a shield," or "an asp," the form of which was sometimes imitated in ornamental jewellery. I think the former derivation most probable, and that they were of circular form, and slightly projecting or convex, like a shield. They may have been called המשבעם, from being set in the quilted texture of the ephod, or from the chains being inserted in them, as in a setting. See vv. 14, 25. The Vulg. has "uncinas," little hooks, or clasps; "sockets," Ad. Clarke, Kalisch.

Verse 14. Tassels, κρωσσωτά, ητησης, "chains," E. T., not of solid metal, but gold threads or wires woven together, so as to form a cord. See ver. 22, ch. xxxix. 15. With flowers wrought into their texture, καταμεμιγμένα ἐν ἄνθεσιν, ηλοιο, "at the ends," E. T. In ver. 22 they have συμπεπλεγμένους, "twisted." In Syr. is πλάσσω, "to form." Onk. has μοπορ, "forming terminations," connecting the ephod at one end of them with the breast-plate at the other, ver. 25. Various shades of colour may have been introduced into them, so as to have the appearance of flowers. See their version of Esther i. 6, and comp. Claudian's description of the wings of the Phoenix, "Quas cærulus ambit Flore color, sparsoque super ditescit in auro."

Verse 15. An oracle, λογείον, Acts vii. 38, Rom. iii. 2, Heb. v. 12, 1 Pet. iv. 11, μπη, "breastplate," Ε. Τ., "rationale," Vulg., qu. λογικόν. τὴν λογικὴν συγκαλύπτον καρδίαν, Theodoret, Qu. 80. See August. Qu. 116. It contained the oracular μπλ. Parkh. See ver. 30. In ver. 4 they have περιστήθιον, breastplate.

Verse 17. Emerald, הברקח, "carbuncle," E. T., "smaragdus," Vulg., Gesen., who says the Arab. form of the word is "sbaragd," which approaches the Heb. In Ezek. xxviii. 13, they render it by δνύχιον, see ver. 9; and κατάραγδον, for which they have here, ver. 18, ἴασπις, and so the Vulg. Comp. ch. xxxvi. 17—19.

Verse 18. Carbuncle, מֿשּלְּם, קְבָּב, "emerald," E. T., "carbunculus," Vulg. In Ezek. xxviii. 13, they use it for מרשיש, "beryl," unless there is a transposition of the words, as there may be here. Jasper, see Note on ver. 17.

Verse 20. Chrysolite, שיחה, "beryl," E. T., "chrysolitus," Vulg., now called topaz. See Ad. Clarke ad loc. Beryl, החם, "onyx," E. T., see ver. 9; "onychinus," Vulg. Onyx, "jasper," E. T., see ver. 18, "beryllus," Vulg. It may have transposed these two words. Onk., Syr., and Ar. agree with the LXX. as to the beryl. Comp. on these verses Rev. xxi. 18—20, and Diog. Laert. vi. 102.

Verse 22. Chain-work, ἔργον ἀλυσιδωτόν, עבה עבה a succession of loops twisted into each other, βροχωτόν, Symm. "wreathen work," E. T. See ver. 14. "catenas sibi invicem cohærentes," Vulg.

Verse 23. Breast, לב, "heart," E. T., "pectus," Vulg. הרי Syr. Similarly ver. 26. The Latin writers often put "pectus" for "cor."

Verse 26. Manifestation, or teaching, doctrine, 1 Esdr. v. 40, and Vulg. אורים, "Urim," E. T., the Heb. word. "demonstrationem," Ital. ap. August. Qu. 117, Aq., Symm., and Theod. have φωτισμός, a more literal translation. The Arab. has "dilucidationes;" Jonath. "quæ illustrant res ipsorum, et manifestant abscondita domus Israel." Comp. Eph. v. 13, Ps. cxix. 130. Vossius thought that δήλωσιν should be δάλωσιν, from δαλός, which from δαλός, and that from δαίω, "to burn." δαλός, however, is not אור דיונה. Truth, ההתמים, "Thummim," E. T., "veritatem," Vulg. See Ælian, V. H. xiv. 34, and Diod. Sic. i. 48, cited by Hody and Schl. "Certitudines," Arab. Comp. Lev. viii. 8, Num. xxvii. 21, where they have δηλών for אורים אור באינו. 1 Sam. xiv. 41, where they have it for מווו. I think also there is an allusion to them in Ps. xliii. 3, probably written by David when driven out of Jerusalem by Absalom's rebellion.

Verse 27. An under-garment (reaching down) to the foot, ὑπο-δύτην ποδήρη, Rev. i. 12, אַרו מעיל האפור, "the robe of the ephod," E. T. Comp. ver. 4, ch. xxxix. 22, Lev. viii. 7.

Verse 28. The junction woven together out of it, אכמי החרא, "as it were the hole of an habergeon," E. T., "sicut fieri solet in extremis vestium partibus," Vulg.: ch. xxxvi. 31. not applied, but of

the same piece as the rest. Comp. Luke v. 36, and see Aug. Qu. 118.

Verse 30. A flowered (pattern), ἄνθινον. It may be meant to express the blossom of the pomegranate just changing into fruit. See Insertions, ver. 29, Clem. Alex. Pæd. II. 8, III. 2.

Verse 32. A leaf, πέταλον, ch. xxix. 6, γυχ, "plate," E. T. If very thin, it would resemble a leaf: "laminam," Vulg. Parkh. thinks it was a flower. But how could that be engraved? Trem. has "bracteam." Comp. ch. xxxix. 30, Ecclus. xlv. 12, and see Holland's Pliny, xvi. 43, quoted in Richardson's Dictionary on the word "foil."

Verse 35. The braids, κοσυμβωτοί οι κόσυμβοι, Al. MS. γωπ, "thou shalt embroider," E. T. Comp. ver. 4: (shall be) may be understood, though their real material seems to have been gold; and perhaps ἐκ βύσσου relates to χιτώνων only.

Verse 36. Mitres, κιδάρεις, חובות, "bonnets," E. T. They ought to have used some other word than κιδάρις, which they had applied to the high priest's mitre, המצום, in ver. 4. The Vulg. has "cidarim" there, and "tiaras" here. The latter came lower down over the forehead than the mitre of Aaron, and rose up higher. Patr. "like a truncated cone," Parkh. Comp. ch. xxxvi. 36.

Verse 38. The shame of their body, χρωνός, Lev. xiii. 2, מכור, "their nakedness," E. T., literally, "the flesh of their nakedness," "carnem turpitudinis suæ," Vulg. See Jerome, de Vest. Sacerdot.

CHAPTER XXIX.

1. And these are (the things) which thou shalt do to them; thou shalt sanctify them, that they may execute the priest's office unto me: moreover thou shalt take one young calf out of (the) cattle, and two rams without blemish: 2. And unleavened loaves, kneaded in oil, and unleavened wafers anointed with oil; of fine flour of wheat thou shalt make them.

3. And thou shalt put them on one basket, and bring them near in the basket, and the young calf, and the two rams. 4. And thou shalt bring Aaron and his sons unto the doors of the tabernacle of the testimony, and shalt wash them with water. 5. And having taken the clothing, thou shalt put on Aaron thy brother both the coat (and) the garment that reacheth to the foot, and the cope, and the oracle; and thou shalt fasten for him the oracle unto the cope. 6. And thou shalt set the mitre upon his head, and shalt put the leaf, the hallowed thing, upon the mitre. 7. And thou shalt take of the oil of the unction, and pour it upon his head, and anoint him. 8. And thou shalt bring his sons, and put coats on them. 9. And thou shalt gird them with the girdles, and set the mitres on them, and theirs shall be an office of priesthood unto me for ever, and for Aaron thou shalt make perfect his hands, and the hands of his sons. 10. And thou shalt bring the steer to the doors of the tabernacle of the testimony, and Aaron and his sons shall lay their hands on the head of the steer before the Lord, by the doors of the tabernacle of the testimony. 11. And thou shalt slay the steer before the Lord, by the doors of the tabernacle of the testimony. 12. And thou shalt take of the blood of the steer, and shalt put (it) upon the horns of the altar with thy finger, but all the remaining blood thou shalt pour out at the base of the altar. 13. And thou shalt take all the fat which (is) on the paunch, and

the lobe of the liver, and the two kidneys, and the fat which (is) on them, and put (them) upon the altar. 14. But the flesh of the steer, and the skin, and the dung, thou shalt burn with fire without the camp, for it is a sin (offering). 15. And thou shalt take the one ram, and Aaron and his sons shall lay their hands upon the head of the ram. 16. And thou shalt slay it, and having taken the blood, thou shalt pour (it) against the altar round about. 17. And the ram thou shalt cut asunder into pieces, and wash the intestines and the feet with water, and shalt set (them) on the several parts, together with the head. 18. And thou shalt offer up the whole ram upon the altar, a whole burnt-offering to the Lord for a sweet savour; it is an incense (offering) to the Lord. 19. And thou shalt take the second ram, and Aaron shall lay-and his sons—their hands upon the head of the ram. 20. And thou shalt slay it, and take of its blood, and put (it) upon the tip of the right ear of Aaron, and upon the extremity of the right hand, and upon the extremity of the right foot, and upon the tips of the right ears of his sons, and upon the extremities of their right hands, and upon the extremities of their right feet. 21. And thou shalt take of the blood which (is) from the altar, and of the oil of the anointing, and sprinkle it upon Aaron and upon his clothing, and upon his sons, and upon the clothing of his sons with him; and he and his clothing shall be sanctified, and his sons, and the clothing of his sons with him;

but the blood of the ram thou shalt pour against the altar round about. 22. And thou shalt take of the ram its fat, and the fat that covereth the paunch. and the lobe of the liver, and the two kidneys, and the fat which (is) under them, and the right shoulder: for this is a making perfect. 23. And one loaf of (those made with) oil, and one wafer from the basket of unleavened (wafers) which are set before the Lord. 24. And thou shalt lay the whole upon the hands of Aaron, and upon the hands of his sons, and shalt separate them (to be) a separate offering before the 25. And thou shalt take them from their hands, and offer (them) upon the altar of the whole burnt-offering for a sweet savour before the Lord: it is a produce-offering to the Lord. 26. And thou shalt take the breast of the ram of the making perfect, which is for Aaron, and separate it (as) a separate offering before the Lord, and it shall be to thee for (thy) part. 27. And thou shalt sanctify the breast (as) a separate offering, and the shoulder of the portion set apart, which is separated, and which is set apart from the ram of the making perfect, in behalf of Aaron, and in behalf of his sons. 28. And it shall be to Aaron and his sons (for) an everlasting statute from the sons of Israel; for this is a separate offering: and it shall be a portion set apart from the sons of Israel, from the salvation sacrifices of the sons of Israel, a portion set apart to the Lord. 29. And the clothing of the sanctuary, which is Aaron's, shall

be for his sons after him, that they may be anointed in them, and to make perfect their hands. 30. Seven days shall the priest who succeedeth him of his sons put them on, who shall go in to the tabernacle of the Lord to minister in the sanctuary. 31, And thou shalt take the ram of the making perfect, and shalt boil the flesh in a holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the loaves that (are) in the basket at the doors of the tabernacle of the testimony. 33. They shall eat those things wherewith they have been sanctified, to make perfect their hands, to sanctify them; and a stranger shall not eat of them; for they are holy. 34. But if (ought) of the flesh of the sacrifice of the making perfect, and of the loaves, be left until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a hallowed thing. 35. And thus shalt thou do to Aaron and to his sons, according to all things whatsoever I have commanded thee. Seven days thou shalt make perfect their hands. 36. And thou shalt make (ready) the young calf of the sinoffering on the day of the purification, and shalt purify the altar in thy sanctifying upon it, and thou shalt anoint it so as to sanctify it. 37. Seven days thou shalt purify the altar, and sanctify it, and the altar shall be holy of holy. Every one who toucheth the altar shall be sanctified. 38. And these are the things which thou shalt make (ready) upon the altar; two yearling lambs without blemish (every) day upon

the altar continually, a produce-offering of continuance. 39. The one lamb thou shalt make (ready) in the morning, and the second lamb thou shalt make (ready) in the evening: 40. And a tenth of fine flour kneaded in oil beaten out, the fourth of the ein; and a libation, the fourth of the ein of wine, with the one lamb. 41. And the second lamb thou shalt make (ready) in the evening, according to the morning sacrifice, and according to its libation: thou shalt make (it) ready for a sweet savour, a produce-offering to the Lord. 42. A sacrifice of continuance unto your generations, at the doors of the tabernacle of the testimony before the Lord, by which (things) I will be made known to thee from thence, so as to speak to thee. 43. And there I will appoint the sons of Israel, and I will be sanctified in my glory. And I will sanctify the tabernacle of the testimony, and the altar: and I will sanctify Aaron and his sons to execute the priest's office unto me. 45. And I will be invoked among the sons of Israel, and I will be their God. 46. And they shall know that I am the Lord their God, who bring them out of (the) land of Egypt, to be invoked by them, and to be their God.

Omissions.

Verse 2. And cakes unleavened, after "loaves," similarly in ver. 23.

Verse 5. Of the ephod, after "garment." Comp. ch. xxviii. 31 (27).

Verse 7. See Lev. viii. 10.

Verse 9. Aaron and his sons, after "girdles." A statute, after "unto me."

Verse 13. Above, or upon, by, after "lobe." Comp. Lev. iii. 4, "reticulum jecoris," Vulg. So the Sam. and Syr. See Patrick ad loc., and comp. ver. 22.

Verse 14. His, before "skin," and before "dung." So Vulg.

Verse 16. The ram, τον κριόν, Al. MS., Compl. after "slay." They supply it. "quem cum mactaveris," Vulg. See ver. 15, similarly in ver. 20, and comp. ver. 22. His, before "blood." So in ver. 17, before "intestines," and before "feet," and before "several parts," and before "head."

Verse 20. See ver. 16. And sprinkle the blood upon the altar round about, at the end. See Insertions, ver. 21.

Verse 22. And the rump, הליה, after "his fat." Comp. Lev. iii. 9, where they have δσφύν. Ram of, before "making perfect." See ver. 26.

Verse 23. See ver. 2.

Verse 25. For, על, before "the burnt-offering." They may have read על המובח העלה. This offering was not wholly burnt. See Patrick's note, and comp. vv. 28, 31, 32, Lev. iii. 5, ver. 18. על may mean upon, as in Lev. iii. 5, but comp. ver. 36. Kalisch has "besides."

Verse 27. Of the, before "separate offering."

Verse 28. By, or for, >, before "an everlasting." Their, before "salvation;" see Insertions: and before "portion."

Verse 29. In them, at the end, expressed already. So Vulg.

Verse 33. And, at the beginning. See Geddes ap. Barret. Boothroyd connects "they shall eat," with ver. 32.

Verse 34. Then, 1, after "morning." So Vulg.

Verse 36. For, by, before "the purification." See ver. 25, and before "the altar," and similarly in ver. 37.

Verse 41. It, after "make," לה, "thereto," E. T., which renders אילה by "do." Kalisch has "offer."

Insertions.

Verse 1. They, αὐτούς, before "may execute." Comp. ch. xxviii. 1. Not in Complut. Moreover, before "thou shalt take." Not in Al. MS. or Compl.

Verse 5. Thy brother—both, after "Aaron." Kai, however, should probably precede τὸν ποδήρη, Al. MS. introduces αὐτά, before Aaron.

Verse 9. Unto me, after "priesthood." Comp. ver. 1, "mihi," Vulg. His, after "perfect." Al. MS. and Compl. have $\tau \dot{a}s \chi \epsilon \hat{\iota} \rho as$ 'Aap $\dot{\omega}\nu$.

Verse 10. Before the Lord, by the doors of the tabernacle of the testimony, at the end. See ver. 11. The Sam. has it. Davidson.

Verse 12. Remaining, before "blood," "reliquum," Vulg. and Arab., a portion of it having been already placed upon the horns of the altar. Al. MS. omits $\pi \hat{a} \nu$.

Verse 20. And upon the extremity of the right hand, and upon the extremity of the right foot, after "Aaron." It may be considered as implied in D, their.

Verse 21. But the blood of the ram thou shalt pour against the altar round about, at the end. See Omissions, ver. 20.

Verse 22. Its, before "fat." Is, after "this," suppl. by E. T. "sit," Vulg.

Verse 23. Are set, after "which;" E. T. supplies "is;" "positum est," Vulg.

Verse 26. Is, before "for Aaron."

Verse 28. Is, after "this," supplied by E. T. Of the sons of Israel, after "sacrifices." Not in Compl. See Omissions.

Verse 29. They, αὐτούς, before "may be," "ut ungantur," Vulg.

Verse 32. At, $\pi a \rho \acute{a}$, before "the doors." E. T. supplies "by:" "in vestibulo," Vulg. See ver. 42, where $\theta \acute{\nu} \rho as$, may be in the genitive.

Verse 33. Of them, after "eat." E. T. supplies "thereof," "ex eis," Vulg.

Verse 34. Of the sacrifice, after "flesh," Onk. has קרבניא, omitting "of the consecration."

Verse 38. Are, after "these things," E. T. supplies "is that," "est," Vulg. Without blemish, after "lambs." Comp. Numb. xxviii. 3. On the altar, before "continually." A produce-offering of continuance, at the end. So the Samar. Comp. ver. 42.

Verse 42. At, ¿mí, before "the doors," or "door." Comp. ver. 32. suppl. by E. T. "ad," Vulg.

Verse 46. Am, before "the Lord," suppl. by E. T.

EXOD. 12

Notes.

- Verse 1. Thou shalt sanctify, "to hallow," E. T. Al. MS. and Compl. have ἀγιάσαι, which seems the preferable reading.
- Verse 5. The oracle unto the cope, בחשב, "with the curious girdle of the ephod," E. T. They seem to have read השן, see ch. xxviii. 15, and perhaps באפר. The mode of fastening the two together is detailed in ch. xxviii. 22—28.
- Verse 6. The hallowed thing, or, perhaps the sanctity, referring to ch. xxviii. 32 (36), מת נזר הקרש, "the holy crown," E. T., "laminam sanctam," Vulg. See Lev. viii. 9.
- Verse 9. Make perfect, τελειώσεις, המאם, which with ה' following, E. T. renders "consecrate," literally "fill the hand of." See vv. 22—24: by which ceremony their hands were completely fitted for their holy work. In our Ordination Service, the Bible is delivered into the hand of the priest. Comp. ch. xxviii. 37 (41). The Vulg. has "initiaveris," perhaps too Pagan a term. Comp. 2 Chr. xiii. 9. Augustine Qu. 125, reading "consummabis," supposes that the hand, (or hands, Al. MS.,) was meant to express power. The Syr. and Sam. V. have משמל. Comp. Col. iv. 12, Heb. ii. 10. The Arab. has "comple decus."
- Verse 13. Put, ἐπιθήσεις, for which Lev. i. 17, the Complut. has ἐπιθύσει, Πηση, "burn," E. T., "offeres incensum," Vulg. Onk. has ρΌπ, and the Syr. ρΟΝ: ρΟΣ being variously interpreted to mean "conscendere facere," and "adolere." In vv. 18, 25, the LXX. have ἀνοίσεις. Comp. ch. xxx. 20. It was placed there in order to be burnt. Comp. ch. xxxix. 17, xl. 23.
- Verse 14. A sin-(offering), Παρπ. $\pi\epsilon\rho i$ is to be understood before $\dot{a}\mu a\rho\tau ias$; "an offering for sin." See Lev. iv. 32, Rom. viii, 3, Heb. x. 6, 8. "pro peccato," Vulg. The Compl. has $\dot{a}\mu a\rho\tau ia$.
- Verse 17. Feet, כרעי, "legs," "pedes," Vulg. Comp. Lev. i. 13, iv. 11.
- Verse 18. An incense-(offering). Comp. ver. 13, and ch. xxiii. 18. אישה, "an offering made by fire," E.T. Al. MS. and Compl. have θυσίασμα. Comp. ch. xxxiv. 25.
- Verse 21. From the altar, $d\pi \phi$, by, "upon," E. T. Al. MS. omits the preposition. In ver. 16, they had $\pi \rho \phi s$, against. Comp.

however Lev. i. 11, vi. 32, where they have $i\pi i$. The blood might be taken either from the top or the sides of the altar. The expression "round about" is in favour of the latter.

Verse 22. Under them, ὑπ' ἀὐτῶν, Ἰπ'ν. Al. MS. has ἐπί, "upon," E. T. If they were enveloped in the fat, a portion of it would be under as well as over them.

Verse 24. Separate—a separate offering, חנופת חנופת "wave, a wave-offering," E. T., "sanctificabis elevans," Vulg. מפרש פורשנא, Syr. See Vulg. in ver. 27, Lev. vii. 20.

Verse 25. Produce-offering, κάρπωμα, πυκ, "offering made by fire," E. T. "oblatio," Vulg. So Onk., Syr., Arab. See Gen. viii. 20.

Verse 27. Portion set apart, ἀφαιρέματος, πριηπ, "heave-offering," E. T., differing only from the תוומה, in being simply lifted up, whereas that was waved to and fro. See Patrick's note on ver. 24. The Vulg. has "quem separavi," and so Jonath. Comp. ver. 28, where they render it by ἀφόρισμα: though it is ἀφαίρεμα in Al. MS. and Compl. Jonath. has but one word for both. See also ch. xxxv. 5.

Verse 29. Of the sanctuary, τοῦ ἀγίου, פיקרש, "holy," E. T., only to be worn in the sanctuary. See ver. 30, and Patrick's note on ch. xxviii. 43 (39).

Verse 30. Who shall go, \mathbb{NW}, "when," E. T., "et qui," Vulg. "qui ingressurus erit," Jun. et Tr. So Kalisch.

Verse 31. A holy place, ἐν τόπφ ἀγίφ, ἐντος ας "in the holy place," E. T., not in the tabernacle, but at the door of it. See ver. 32, and Lev. viii. 31.

Verse 36. The day of, ליום על . See Omissions. It may be equivalent to "on each day of." See ver. 37. "every day," E. T. In thy sanctifying, ἐν τῷ ἀγιάζειν σε. The sanctifying here meant is the offering the sacrifice of atonement, ¬בר. See vv. 33, 37.

Verse 37. Purify, תכפר על, "make an atonement for," E. T. Comp. ver. 36. Every one who, כל הננין, "whatsoever," E. T., "omnis qui," Vulg. here, and in ch. xxx. 29. Comp. Lev. vi. 18 (11), where the Heb. is אישר ינע Jonath. also limits it to persons. So Kalisch. But Matt. xxiii. 19, which is probably an allusion to this passage, extends it to things. See also Lev. vi. 27.

12-2

Verse 42. Be made known. See ch. xxv. 22, xxx. 6. To thee, the Sam. and one MS. have 7, Davidson.

Verse 43. Appoint, דמׁנְרְמִי , as it were make an appointment with, לערתי ל, "meet with," E. T., "præcipiam," Vulg. See Parkh. and Gesen. on נוער. I will be sanctified, "the tabernacle) shall be sanctified," E. T., "altare," Vulg. Onk. and Syr. in first person.

Verse 45. I will be invoked, "שכנתי" I will dwell," E. T., be invoked as a present God. Comp. Deut. xii. 5, ver. xlvi.

Verse 46. And to be, אני "I (am)," E. T. Comp, Lev. xxii. 33, xxv. 38.

CHAPTER XXX.

1. And thou shalt make an altar of incense of imperishable wood. 2. And thou shalt make it a cubit (in) the length, and a cubit (in) the width: it shall be quadrangular; and two cubits (in) the height; the horns thereof shall be of it. 3. And thou shalt gild with pure gold its fireplace, and its walls round about, and its horns, and make for it a twisted crown of gold round about. 4. And thou shalt make two rings of pure gold under its twisted crown; for the two sides thou shalt make (them) on the two flanks: and they shall be receptacles for the staves, so as to bear it on them. 5. And thou shalt make staves of imperishable wood, and gild them with gold. 6. And thou shalt place it over against the vail that is over the ark of the testimonies, whereby I will be made known to thee from thence. 7. And Aaron shall burn upon it compounded fine incense morning (after) morning; when he trimmeth the lamps, he shall burn incense upon it; 8. And when Aaron lighteth the lamps at even, he shall burn incense upon it; incense of continuance always before the Lord unto their generations. 9. And thou shalt not offer upon it other incense, (or) produce-offering, (or) sacrifice: and a libation thou shalt not pour out upon it. 10. And upon it shall Aaron make atonement, upon the horns of it, once (in) the year; with the blood of the purification (offering) he shall purify it unto their generations; holy of holies it is to the Lord. 11. And the Lord spake unto Moses, saying, 12. When thou shalt take the account of the sons of Israel in their mustering, they shall even give each (of them) ransoms for his life to the Lord: and there shall not be among them a fall, in their mustering. 13. And this is what they shall give, as many as pass through the inspection, the half of the didrachm, which is according to the holy didrachm, twenty oboli to the didrachm; but the half of the didrachm (shall be) an oblation to the Lord. 14. Every one who passeth by to the inspection from twenty years (old) and above, shall give the oblation to the Lord. 15. The rich shall not add, and the poor shall not diminish from the half of the didrachm in the giving the oblation to the Lord, to make an atonement for your lives. 16. And thou shalt take the money of the oblation from the sons of Israel, and give it for the work of the tabernacle of the testimony; and it shall be for the sons of Israel a memorial before the Lord, to

make atonement for your lives. 17. And the Lord spake unto Moses, saying, 18. Make a laver of brass, and a base for it of brass, so as to wash (therein): and thou shalt place it between the tabernacle of the testimony, and between the altar, and pour water into it. 19. And Aaron shall wash—and his sons out of it the hands and the feet with water. 20. When they shall go in into the tabernacle of the testimony they shall wash with water, and shall not die, when they shall approach unto the altar, to minister, and to offer the whole burnt offerings to the Lord. 21. They shall wash the hands and the feet with water, when they shall go in into the tabernacle of the testimony; they shall wash with water that they die not: and it shall be to them an everlasting statute, to him and to his generations after him. 22. And the Lord spake unto Moses, saying, 23. Take thou also perfumes, the flower of choice myrrh, five hundred sicli, and of sweet-smelling cinnamon the half of this, two hundred (and) fifty, and of sweetsmelling calamus two hundred (and) fifty; 24. And of iris five hundred sicli of the sanctuary, and oil from olives an ein. 25. And thou shalt make it an oil, a holy chrism, an oil perfumed by the art of the perfumer; an oil, a holy chrism it shall be. 26. And thou shalt anoint therewith the tabernacle of the testimony, and the ark of the tabernacle of the testimony, 27. And all its vessels, and the candlestick and all its vessels, and the altar of the incense, 28.

And the altar of the whole burnt offerings, and all its vessels, and the table and all its vessels, and the laver. 29. And thou shalt sanctify them; and they shall be holy of holies: every one who toucheth them, shall be sanctified. 30. And thou shalt anoint Aaron and his sons, and sanctify them to execute the priest's office unto me. 31. And thou shalt speak to the sons of Israel, saying, This shall be to you a holy oil, an unguent of anointing, unto your generations. 32. Upon man's flesh it shall not be used as an unction, and according to this composition ye shall not make to yourselves in like manner: it is holy, and shall be to you a hallowed thing. 33. Whosoever shall make (any) in like manner, and whosoever shall give (any) of it to a stranger, shall be destroyed from among his people. 34. And the Lord said unto Moses, Take to thyself perfumes, stacte, onyx, fragrant galbanum, and pellucid frankincense; equal (compounded) with equal it shall be. 35. And they shall make therewith perfumed incense, a mingled work of a perfumer, a pure holy work. 36. And of these thou shalt grind together (a portion) fine, and shalt put (it) over against the testimonies, in the tabernacle of the testimony, from whence I will be made known to thee: an incense holy of holies it shall be to you. 37. According to this composition ye shall not make to yourselves: it shall be to you a thing hallowed to the Lord. 38. Whosoever shall make (any) in like manner, so as to smell thereto, shall perish from among his people.

Omissions.

Verse 1. To. burn, before "incense." See Luke i. 11.

Verse 2. Thereof, after "length," "width," and "height." Comp. ch. xxv. 10. So Vulg.

Verse 3. It, after "gild." Al. MS. has αὐτά, and Compl. αὐτό. Verse 4. To it, after "make." The Vulg. omits both. Al. MS. has αὐτούς, Compl. αὐτῷ. Thereof, after "sides," and "flanks." For, before "receptacles."

Verse 5. The, before "staves."

Verse 6. Before the mercy-seat that is over the testimony, after "testimonies." So the Sam., Arab., and twenty-six Heb. MSS. Ad. Clarke ad loc. See ver. 36. St Augustine thought that this altar was within the veil. See Rev. ix. 13, viii. 3. But this does not appear probable. See Lev. iv. 6, 7, 18, 2 Chr. xxvi. 19, ver. 7, compared with ch. xxvii. 21, xl. 5, 24. By θυμιατήριον, Heb. ix. 4, is not meant the altar, but the censer, called πυρεῖον, Lev. xvi. 12, where see Theodoret, and θυμιατήριον, 2 Chr. xxvi. 19, Ezek. viii. 11. See Schl. Lex. Gr. in Nov. Test., Clem. Al. Str. v. p. 562.

Verse 10. Of the sin-offering, after "blood." See ch. xxix. 36. καθαρισμοῦ may have here the force of καθαρμοῦ, a lustral offgring. Comp. Lev. xvi. 18. Al. MS. and Compl. have τῶν ἀμαρτιῶν τοῦ ἐξιλασμοῦ. The repetition of once in the year. So Vulg.

Verse 18. Also, after "make," which carries on the subject interrupted at ver. 11.

Verse 19. Their, before "hands," and before "feet." Al. MS. has it before "hands," similarly in ver. 21. Compl. has it here before both.

Verse 20. Or, after "die." Al. MS. and Compl. have it. The Vulg. has "et."

Verse 21. To his seed—which, however, may be represented by "after him."

Verse 23. Unto thee, after "also." Comp. ver. 34.

Verse 27. And the table, at the beginning. See Insert. ver. 28.

Verse 28. And his foot, at the end. Al. MS. and Compl. have it. The Vulg. omits the layer entirely.

Verse 33. Even, after "shall." So Vulg. similarly in ver. 38.

Verse 34. And, before "onyx," and before "fragrant." So Vulg. before "galbanum," where Compl. has it.

Verse 36. Of it, before "over against."

Verse 37. And, at the beginning. Which thou shalt make, connected with incense in ver. 36, which properly belongs to this verse. So Vulg.

Insertions.

Verse 1. Of, before "imperishable." Comp. ch. xxv. 10. E. T. supplies it, "de," Vulg.

Verse 2. And, at the beginning, disjoining the verb from the material to the dimensions. Not in Compl. Shall be, after "horns thereof," suppl. by E. T., "procedent," Vulg. יהון, Jonath.

Verse 3. Twisted, before "crown;" similarly in ver. 4. Comp. ch. xxv. 11, 24, 25.

Verse 4. Pure, before "gold." See ver. 3.

Verse 7. Fine, before "incense." See ver. 36. Upon, before "it," at the end, and in ver. 8. So E. T., but Vulg. rightly, "accendet illud," יקטירנה, "adoleat illum"—suffitum sc. Jun. et Tr.

Verse 8. Always, διαπαντός, after "continuance." It, however, often renders המיד, as does ένδελεχισμός, "continuatio," Ital. ap. Aug.

Verse 9. And, at the beginning.

Verse 10. Upon it, after "and." Not in Compl.
Verse 13. And, before "this:" is what, after it: "autem," Vulg. Which is, before "according to." But, before "the half."

Verse 14, The, before "oblation" Comp. ver. 16. Not in Al. MS. To, before "the Lord." Comp. vv. 13, 15.

Verse 19. With water, at the end. See vv. 20, 21.

Verse 20. And, before "to offer," "ut offerant," Vulg.

Verse 21. With water, when they shall go in into the tabernacle of the testimony, they shall wash with water, after "feet." Comp. ver. 20. Compl. has udani only.

Verse 23. Sicli, after "five hundred." E. T. supplies "shekels." and Vulg. "siclos." See ver. 24.

Verse 26. The tabernacle of, before "the testimony." Not in Al. MS. or Compl.

Verse 27. All, after "candlestick and." Not in Compl.

Verse 28. And the table and all its vessels, before "and the laver." See Omissions, ver. 27.

Verse 31. An unguent, $\tilde{a}\lambda\epsilon\mu\mu$ a, after "oil." It renders טטן, Is. lxi. 13.

Verse 32. To yourselves, after "make." See ver. 37.

Verse 35. Therewith, ἐν αὐτῷ, for האתה "it," E. T. Al. MS. and Compl. have αὐτό. Work, at the end, "diligenter," Vulg.

Notes.

Verse 3. Fireplace, $\epsilon \sigma \chi \acute{a} \rho a \nu$, D, "top," E. T., "craticulam," Vulg. Probably a flat plate, on which the incense was laid. As there would be scarcely any residuum of ashes, a grate with bars, or network, such as that of the brazen altar, ch. xxvii. 4, would neither be necessary, nor convenient.

Verse 4. For the two sides, els דע אירוי צלערוי, ישרוי צלערוי, "by the two corners thereof," E. T. See Note on ch. xxv. 12. If the rings were at the corners at all, they must have been at opposite corners: otherwise the altar could not have been carried evenly. But it is far more likely that they were at the middle of the sides. The brazen altar had four such rings. See August. Qu. 131.

Verse 6. Whereby I will be made known to thee from thence, ἐν οἶς γνωσθήσομαί σοι ἐκεῖθεν. See ch. xxix. 42. Al. MS. has ἐκεῖ, πρω, "ubi loquar," Vulg.

Verse 8. Their, DD, "your," E. T., similarly in ver. 10. Compl. has $i\mu\hat{\omega}\nu$.

Verse 9. Thou shalt not offer—other, העלו-ורוד, "ye shall offer no strange," E. T. Al. MS. has ἀνοίσετε, and σπείσετε in the pl. So Compl. "Alterius compositionis," Vulg., "populorum alienorum." Jonath.

Verse 12. In their mustering, ἐν τῆ ἐπισκοπῆ αὐτῶν, בפקר אתם "when thou numberest them," E. T. They may have read מבפקרתם Comp. 2 Chr. xvii. 14. "Cum fuerint recensiti," Vulg., "in recensione eorum," Lat. Tr. of the Samar.

Verse 13. Pass through the inspection, παραπορεύωνται דוֹף פֿתֹּנ-סגבּעְעֹי, "passeth among them that are numbered,"
E. T.," "transit ad nomen," Vulg., "to those," Kalisch: passes on, as his name is called over. The holy didrachm, "שקל הקרש, "shekel of the sanctuary," E. T., so called, because kept there, Patrick; "juxta mensuram templi," Vulg. See Lev. xxvii. 25, Ezek. xlv. 12, Gen. xx. 16, xxiii. 15, Num. iii. 47. Its value was about 2s. 7d. Kalisch. They use $\sigma(\kappa\lambda a)$ here, ver. 23, when they wish to express the shekel as a weight. Comp. 2 Sam. xiv. 26, xxi. 16. Oboli. This coin, being the sixth part of a drachm, was probably the nearest representative they could find of the π 1," "gerah;" the latter being $\frac{1}{20}$ th of the shekel, the former $\frac{1}{24}$ th.

Verse 14. Oblation, εἰσφοράν, חרומה, the word which they render ἀφαίρεμα, ch. xxix. 27. The Vulg. has "pretium." In ver. 16 they render by it the Heb. הכפרים, "atonement," E. T., "susceptam pecuniam quæ collata est a filiis Israel," Vulg. Comp. vv. 12, 15.

Verse 23. The flower of choice myrrh, ראש מר דרור, connects שמים with בשמים, "principal spices; (of) pure myrrh." "Primæ myrrhæ et electæ," Vulg. So Lat. Tr. of Samar. Comp. Cant. iv. 14, Ezek. xxvii. 22. πυρὸς ἄνθος is used by Homer, ix. 212, as cited by Plutarch, de Fac. in orbe Lunæ. Comp. Æsch. Prom. Vinct. 7, "the subtle essence of flame," and Lucret. iii. 222: "Bacchi cum flos evanuit, aut cum Spiritus unguenti suavis diffugit in auras."

Verse 24. Iris, 77p, "cassia," E. T. Mentioned by Hesychius, Eustathius, Dioscorides, and Pliny as an aromatic herb. See Schl., Ov. de Med. Fac. 74. What is here meant is probably the xylocasia, or casia lignea, imported into Arabia and the west from Ceylon and the Malabar coast. See Vincent, Peripl. M. Er. p. 58, and Appendix 12; Martinet, Catech. der Natuur. Vol. IV. p. 157. The ancients used to dissolve it in oil. "Nec casia liquidi corrumpitur usus olivi, Virg. Georg. II. 466. "Casiam dissolvit olivo," Pers. II. 64, and 73. Comp. Ps. xlv. 7, 8.

Verse 31. To you, ', "to me," E. T. Comp. ver. 32. Holy to them, because it consecrated their priests, as their representatives to God-ward. Comp. ver. 37, where Heb. "to thee," and Jonathan has לכון ביל בין.

Verse 34. Pellucid, διαφανή, זכה Its clearness or translucency would denote its purity, "lucidissimum," Vulg. Equal (compounded) with equal, "sov "sop, "ac LCT", "of each a like weight," E. T., "in equal parts," Ges., literally, "separate with separate," or, "single with single." See Parkh. and a passage cited by Viger, de Idiotism. cap. 3, sects. 5, 8, from Hippocrates, de Nat. Mulierum.

Jonathan has מחקל במחקל. Kalisch has, "a part shall be like a part," and Boothr. "of each shall there be a like quantity."

CHAPTER XXXI.

1. And the Lord spake unto Moses, saying, 2. Behold, I have called by name Beseleel the son of Urias, the son of Or, of the tribe of Juda. 3. And I have filled him with a divine spirit of wisdom, and of understanding, and of knowledge, in every work to consider, 4. And to plan, to work the gold, and the silver, and the brass, and the blue, and the purple, and the spun scarlet; 5. And the lapidary's works, and for the works of the artificer in wood, to work according to all the works. 6. And I have given him and Eliab the son of Achisamach of the tribe of Dan; and to every man understanding in heart have I given understanding, and they shall elaborate all things whatsoever I have appointed thee; 7. The tabernacle of the testimony, and the ark of the covenant, and the propitiatory which (is) upon it, and the furniture of the tabernacle. 8. And the altars. and the table and all its vessels, and the pure candlestick and all its vessels. 9. And the laver and its base, 10. And the ministerial clothing of Aaron, and the clothing of his sons (wherein) to execute the priest's office unto me, 11. And the oil of the anointing, and the incense of the composition of the sanctuary: according to all things whatsoever I have commanded thee, they shall do. 12. And the Lord spake unto Moses, saying, 13. Do thou also appoint the sons of Israel, saying, See, and ye shall keep my sabbaths; (for) it is a sign with me and to you unto your generations, that ye may know that I (am) the Lord who sanctify you. 14. And ye shall keep the sabbaths, for this is to you a thing holy to the Lord: he that profaneth it shall be put to death: every one who shall do in it a work, that soul shall be destroyed from the midst of his people. 15. Six days thou shalt do works, but on the seventh day (are the) sabbaths; a rest holy to the Lord: every one who shall do a work on the seventh day shall be put to death. 16. And the sons of Israel shall keep the sabbaths. to celebrate them unto their generations. 17. An everlasting covenant to me and the sons of Israel, an everlasting sign it is to me; for in six days the Lord made the heaven and the earth, and on the seventh day he rested, and ceased. 18. And he gave to Moses, when he had ceased speaking to him in the mount Sina, the two tables of the testimony, tables of stone, written with the finger of God.

Omissions.

Verse 3. In, 2, before "wisdom," "understanding," "knowledge." Similarly in

Verse 4, before "gold," "silver," "brass," and in ver. 5, before "the lapidary's works," where Compl. has cis. See Boothroyd.

Verse 5. To set (them), למלאת, after "lapidary's works."

Verse 6. Behold, after "and I." So Vulg. Comp. ver. 2.

Verse 7. All, before "the furniture." See ver. 8.

Verse 8. And the altar of incense, at the end. See Insertions.

Verse 9. And the altar of burnt-offering with all his furniture, at the beginning. See Insertions.

Verse 10. And the holy garments, before "of Aaron." Kalisch has "namely." The priest, after "Aaron."

Verse 13. For, before "it is a sign." Al. MS. has γάρ, and so Compl. Similarly in ver. 14, before "every." Comp. ver. 15.

Verse 15. Surely, הום, before "be put to death." Al. MS. has θανάτφ, "morietur," Vulg.

Verse 16. The sabbath, after "celebrate." They substitute αὐτά, them, σάββατα, pl. "illud," Vulg.

Insertions.

Verse 4. And the blue, and the purple, and the spun scarlet, at the end. Comp. ch. xxxviii. 23.

Verse 8. And the altars, at the beginning. Of burnt-offering and of incense. See Omissions, vv. 8, 9. All, after "table and." Comp. ch. xxxix. 36.

Verse 10. Unto me, at the end.

Verse 14. Is to the Lord, after "holy." Not in Al. MS. or Compl. See ver. 15. E. T. supplies "is."

Verse 17. To me, פֿי בּשׁׁםוֹ, after "it is." Not in Al. MS. or Compl. They may have read לי עלם.

Verse 18. The, before "two." See ch. xxiv. 12.

Notes.

Verse 4. To plan, ἀρχιτεκτονῆσαι. See Aristoph. Εἰρήνη, 304. Πρὸς τάδ ἡμῶν, εἴ τι χρὴ δρᾶν, φράζε, κἀρχιτεκτόνει, and Aristotle, Eth. Nic. 1. 1, 2. המשהם, "cunning works," E. T. It might be rendered, and to be the chief artist. Comp. ch. xxxv. 32. Onk. has אַמְלֵּפְאָּ אַוֹמְנִין, "ad docendum artifices."

Verse 6. Him and, אוו אוו, "with him," E. T., "ei socium," Vulg. They seem to have read ו אתו.

Verse 10. Ministerial clothing, στολάς λειτουργικάς, ΊΤΓ ΜΤΙΣ. Comp. ch. xxxv. 19, xxxix. 1, 41. "Cloths of service," Ε. Τ., so called, because left in the sanctuary after the priests had officiated. See Ezek. xlii. 14, xliv. 17. Parkh. Gesen. derives it from a Samaritan word, meaning, "of divers colours," or perhaps it is akin

to the Arab. "perforando consuit." Jon. has אשושא, Vulg. "in ministerio."

Verse 13. See, and, δρᾶτε, καί, ηκ, "verily," E. T., "particula excitandi," Schl., "videte ut," Vulg. Comp. Num. i. 49, where E. T. "only."

Verse 15. On the seventh day, shall, השבח, "on the sabbath-day," E. T., "hac," Vulg. They seem to have read חשביעי, as before in the verse.

Verse 17. To me, ἐν ἐμοί, as Luke i. 17, ἀπειθεῖς ἐν φρονήσει δικαίων, "the disobedient to the wisdom of the just." Augustine reading "in me," explains it by asking, "an quia sabbatum requiem significat, et requies nobis non est nisi in illo?" The Heb. is ''., "between," E. T. They may have read '2.

CHAPTER XXXII.

1. And the people having seen that Moses delayed to come down out of the mount, the people stood up together against Aaron: and they say to him, Arise, and make us gods, who shall go before us; for this Moses, the man, who brought us out of (the) land of Egypt, we know not what is become of him. 2. And Aaron saith to them, Take off the golden earrings, that (are) in the ears of your wives and daughters, and bring (them) unto me. 3. And all the people took off the golden earrings that (were) in their ears, and brought (them) unto Aaron. 4. And he received (them) from their hands, and formed them with the graving tool, and made them (into) a molten steer, and said, These (are) thy gods, O Israel, who have brought thee up out of (the) land of Egypt. 5. And Aaron having seen (it) built an altar before it; and Aaron proclaimed, saying-A feast of the Lord tomorrow. 6. And having risen early on the morrow, he brought up whole burnt offerings, and offered a sacrifice of salvation; and the people sat down to eat and drink, and they rose up to play. 7. And the Lord spake unto Moses, saying, Go quickly, descend from hence; for thy people hath transgressed, whom thou broughtest out of (the) land of Egypt. 8. They have quickly gone aside out of the way, which thou commandedst them; they have made for themselves a steer, and worshipped it, and sacrificed to it, and said, These (are) thy gods, O Israel, which have brought thee up out of (the) land of Egypt. 10. And now let me alone, and having become incensed with anger against them, I will destroy them, and make thee into a great nation. 11. And Moses prayed before the Lord God, and said, Why, O Lord, art thou incensed with anger against thy people, whom thou broughtest forth out of (the) land of Egypt with great might, and with thy lofty arm? 12. Lest the Egyptians should speak, saying, With an evil intent he brought them forth, to slay (them) in the mountains, and to consume them from the earth. Cease from the indignation of thy wrath, and be merciful to the wickedness of thy people, 13. Remembering Abraham and Isaac and Jacob thy servants, to whom thou swarest by thyself, and spakest unto them, saying, I will greatly multiply your seed as the stars of the heaven in multitude, and all this land which thou spakest (of)

to give them, and they shall possess it unto (all) time. 14. And the Lord was propitiated, (so as) to suffer his people to live. 15. And Moses having turned away, came down from the mount: and the two tables of the testimony were in his hands, stone tables, written upon on both their parts, on this side and on that they were written. 16. And the tables were a work of God, and the writing a writing of God, engraved on the tables. 17. And Jesus having heard the voice of the people (as they were) crying out, saith unto Moses, (There is) a voice of war in the camp. 18. And he saith, It is not a voice of them that begin (a battle shout) in might, nor a voice of them that begin (a wailing) for defeat, but a voice of them that begin (a song) of wine do I hear. 19. And when he drew near to the camp, he saw the steer and the dances, and Moses being incensed with wrath cast from his hands the two tables, and brake them under the mount. 20, And having taken the calf which they had made, he burnt it with fire, and ground it small, and scattered it under the water, and made the sons of Israel drink it. 21. And Moses said to Aaron, What hath this people done to thee, that thou hast brought upon them a great sin? 22. And Aaron said unto Moses, Be not angry, O (my) lord; for thou knowest the impetuosity of this people. 23. For they say to me, Make us gods, who shall go before us; for this Moses, the man who brought us forth out of Egypt, we know not what is become of him. 24. And EXOD. 13

I said to them, If there belong gold (ornaments) to any, take ye (them) off. And they gave (them) to me, and I cast (them) into the fire, and there came out this steer. 25. And Moses having seen the people, that it was dispersed, for Aaron had dispersed them (so as to be) a laughing-stock to their adversaries, 26. Then Moses stood at the gate of the camp, and said, Who (is) with the Lord? let him come unto me. All the sons of Levi therefore came together unto him. 27. And he saith to them, Thus saith the Lord God of Israel, Put every man his sword upon (his) thigh, and pass through and return from gate to gate through the camp, and slay every man his brother, and every man his neighbour, and every man his nearest of kin. 28. And the sons of Levi did as Moses spake to them, and there fell of the people on that day as many as three thousand men. 29. And Moses said to them, Ye have filled your hands this day to the Lord, each with his son, or with his brother, that a blessing should be bestowed upon you. And it came to pass after the morrow, Moses said unto the people, You have sinned a great sin; and now I will go up unto the Lord, that I may make atonement for your sin. 31. So Moses returned unto the Lord, and said, I beseech (thee), O Lord: this people hath sinned a great sin, and they have made to themselves gods of gold. 32. And now, if indeed thou wilt forgive them their sin, forgive: but if not, blot me out of thy book, which thou hast written.

33. And the Lord said unto Moses, If any hath sinned before me, I will blot them out of my book. 34. But now go, descend, and lead this people to the place which I have said to thee: behold, mine angel shall go before thy face: but on whatsoever day I shall visit, I will bring upon them their sin. 35. And the Lord smote the people concerning the making of the steer, which Aaron made.

Omissions.

Verse 2. Of your sons, after "wives."

Verse 8. Molten, before "steer."

Verse 9. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people, after "Egypt."

Verse 11. His, before "God." Al. MS. has it, omitting "the Lord."

. Verse 12. Them, after "slay." So Vulg. The face of, before "the earth." So Vulg. Against, b, before "thy people," "super nequitia populi tui," Vulg. So the Syr. "threatened to," Boothr.

Verse 13. Unto your seed, after "give;" substituting "them." τῷ σπέρματι αὐτῶν, Al. MS. and Compl.

Verse 14. The evil which he thought, $\tau \hat{\eta}s$ κακίας $\hat{\eta}s$ εἶπεν, דבר, Al. MS. between $\pi \epsilon \rho$ ì and $\pi o \iota \hat{\eta} \sigma a \iota$, and so Compl.

Verse 19. It came to pass, that, after "and."

Verse 23. The land of, before "Egypt." Al. MS. has it.

Verse 24. Them, after "cast."

Verse 29. This day, at the end. So Vulg. It is expressed earlier in the verse.

Verse 30. That, 1, before "Moses."

Verse 32. I pray thee, &), after "blot me." So Vulg.

Insertions.

Verse 1. And, after "arise."

Verse 4. The, before "graving-tool." Not in Al. MS.

Verse 7. Quickly, after "go." From hence, after "descend." Not in Compl.

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Verse 11. Thy, before "lofty." Not in Al. MS. or Compl. 7, Syr.

Verse 13. Saying, before "I will." In multitude, after "heaven." See Deut. i. 10, x. 22.

Verse 15. Stone, after "hands." Comp. ch. xxiv. 12, xxxi. 18. Verse 18. Of wine, οίνου, before "do I hear." Bochart, Hieroz. II. 34, conjectures that some one wrote ὅνουθ, meaning to represent the Heb. מונות which has crept into the text from the margin. Vossius thinks that they read מונות Bos. Proleg. III. that it should be αίνου instead of οίνου. Philo, de Temulentia, read it οίνου. It would readily be suggested by ver. 6. They sang a sort of Bacchanalian hymn, a Nyswan chorus. See Propert. Iv. 17, 22, "Nyswis arma fugata choris."

Verse 19. Two, before "tables." See ch. xxxi. 18.

Verse 20. It, after "burnt," and the three following verbs. It is not in Al. MS. after "burnt," and "ground." The Vulg. has "quem sparsit," and "dedit ex eo."

Verse 22. Unto Moses, after "said," "cui ille," Vulg. For, before "thou." Not in Compl. "enim," Vulg.

Verse 24. If, after "to them." Not in Al. MS. or Compl. The Vulg. puts it in the form of a question.

Verse 26. Let him come, before "unto me." Supplied by E.T. 'jungatur," Vulg.

Verse 27. And, after "thigh."

. Verse 28. To them, after "spake." כרבר, "according to the word of," E. T.

Verse 29. To them, after "said."

Verse 31. O Lord, after "beseech (thee)." Comp. Gen. xliii. 20, ch. iv. 10, Josh. vii. 7. So Syr. and Arab.

Verse 32. Indeed, after "if." Them, after "forgive." Forgive, after "sin." So Sam. and Jon.

Verse 34. Descend and, after "go." See ver. 7. Not in Al. MS. or Compl. The Vulg. has "et." The place, after "people to." Supplied by E. T. The Vulg. has "quo." לאחר, Jonath.

Notes.

Verse 1. Brought us out, העלנו, "brought us up," E.T., "eduxit,"
Vulg. Comp. ver. 4, where Aug. Qu. 142, has "eduxerunt." Tertullian has "ejecit" and "ejecerunt," adv. Judæos. In ver. 7, E. T.

has "broughtest out." In 1 Kings xii. 28, they have brought up. Comp. ch. xvii. 3, xx. 2, xxxiii. 1. Kalisch has "out."

Verse 4. And said, ויאמרן, "and they said," E. T. See ver. 8. Al. MS. has $\epsilon i\pi a\nu$.

Verse 6. He brought up, יעלו, "they offered," E. T. Comp. ver. 8. He made the calf, and proclaimed the festival: the rest appears to have been done by the people. His consecration to be a priest had not yet taken place. See ch. xl.

Verse 8. Thou commandest, צויתם, "I commanded," E. T., "ostendisti," Vulg. פקרתנון, Onk. Compl. has ἐνέτειλα.

Verse 13. Jacob. So the Samar. instead of "Israel." Comp. ch. iii. 6. Thou spakest (of) to give, אמרחי אווא, "I have spoken of, I will give," E. T. The Arab. follows the LXX.

Verse 20. Under, ὑπό, יעל פני "upon." Al. MS. has ἐπί. Its weight would make it sink. "In aquam," Vulg.

Verse 22. The impetuosity. The headstrong, evil desire, or inclination. ὅρμημα. אוא "כי ברע אוא", "that they (are set) on mischief," "si quid fert impetus, opta," Ov. Fast. 5. Jonath. has איצרא בישא Comp. Gen. iv. 7, where Theodot. has δρμή, as Symm. has, Gen. iii. 16, for אינרא ביס λαοῦ εἰς τὴν Αἴγυπτον ἀναστρέψαι δρμήσαντες, πρῶτον μὲν ἐπειράθη λόγοις αὐτῶν τὴν ὁρμὴν χαλινῶσαι. Theodoret. Qu. 66. φερόμενος ταῖς ὁρμαῖς. Plutarch, Apophthegm. p. 205.

Verse 25. Was dispersed, διεσκέδασται, ΥΊΕ, "were naked," E. T., "disarrayed," Geddes, "in disorder," Boothroyd; in a state of relaxation of all discipline (see Gesenius), and therefore exposed to attack. למבור, "idling," Onk. The verb is used by Theodot. Ex. v. 4, and by Symmachus, Prov. i. 25. Aq. has ἀποσκεδασθήσεται, and Vulg. "dissipabitur," in Prov. xxix. 18. Comp. 2 Chr. xxviii. 19. Schultens, on Job iv. 12, says that אום means "dissolvere, dissipare," specially in Arab. "to pull asunder a string of beads, or pearls." A laughing-stock, ἐπίχαρμα. See Ecclus. vi. 5, xviii. 31. אום, in Arab. is "risit," "ludibrio exposuit." Schleusn. Parkh. adopts the transl. which Symm. gives of Job iv. 12, xxvi. 14, ψιθυρισμός, and it may mean here that their enemies, on receiving the joyful news of their lapse, would whisper together against them. Or possibly they read מומרה for מומצה. See also Rosenm. ap. Barret.

Verse 30. After, μετά, D, "on," E. T. Comp. Mar. viii. 31, where μετὰ τρεῖς ἡμέρας is the same as τῆ τρίτη ἡμέρα, Matt. xvi. 21.

Comp. Matt. xxvii. 63, and Josephus, Ant. 1. 12, 2, μετ' ὀγδόην ἡμέ-ραν περιτέμνουσι. Parkh., Schl. Comp. Deut. xiv. 28 with xxvi. 12, and see Hos. vi. 2.

Verse 33. Them, 13, "him," E. T. Al. MS. has αὐτόν.

Verse 35. Concerning the making, על אשר עשו, "because they made," E. T., "pro reatu," Vulg.

CHAPTER XXXIII.

1. And the Lord said unto Moses, Go before, go up from hence, thou and thy people, whom thou hast brought forth from (the) land of Egypt, into the land which I sware to Abraham and Isaac and Jacob, saying, To your seed will I give it. 2. And I will send with (thee) mine angel before thy face, and he shall cast out the Amorrhean, and Chettean, and Pherezean, and Gergesean, and Evean, and Jebusean, and Chananean. 3. And I will bring thee in into a land flowing (with) milk and honey: for I will not go up together with thee, because thou art a stiff-necked people, that I may not consume thee in the way. 4. And the people having heard this evil saying, mourned in mourning (garments). 5. And the Lord said to the sons of Israel, You (are) a stiff-necked people: take heed, lest I bring upon you another blow, and consume you: now therefore put off your glorious apparel, and (your) adorning, and I will shew thee what I will do to thee. 6. And the sons of Israel put off their adorning, and (their) apparel, from the mount of Horeb. 7. And Moses having taken his tent,

pitched (it) without the camp, far from the camp: and it was called, Tent of testimony; and it came to pass, every one who sought the Lord went forth to the tent which (was) without the camp. whensoever Moses went into the tent without the camp, all the people stood (each of them) watching at the door of his tent, and observed Moses as he departed, until he entered into the tent. 9. But as soon as Moses entered into the tent, the pillar of the cloud descended, and stood at the door of the tent, and (the Lord) spake to Moses. 10. And all the people saw the pillar of the cloud standing at the door of the tent, and all the people standing, worshipped every one from the door of his tent. 11. And the Lord spake unto Moses, present (God communing) with present (man), as any one would speak unto his friend. And he departed unto the camp; but the attendant, Jesus, son of Naue, a young man, went not forth out of the tent. 12. And Moses said unto the Lord, Behold, thou sayest to me, Bring up this people; but thou hast not declared to me whom thou wilt send together with me: yet thou hast said to me, I know thee above all, and thou hast favour with 13. If therefore I have found favour in thy sight, manifest thyself to me, that as far as may be known I may see thee, that I may be (as one) who hath found favour in thy sight, and that I may know that this great nation (is) thy people. 14. And he saith, I myself will go before thee, and will give thee

rest. 15. And he saith unto him, If thou thyself go not with (me), cause me not to go up from hence. 16. And how shall it be truly known, that I have found favour with thee, both I and thy people, unless in thy going along with us? and both I shall be glorified, and thy people, above all the nations, as many as are on the earth. 17. And the Lord said unto Moses, And this thing also that thou hast spoken will I do for thee; for thou hast found favour in my sight, and I know thee above all (men). 18. And he saith, Manifest to me thyself. 19. And he said, I will pass by before thee in my glory, and will call (myself) by my name, The Lord, before thee: and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 20. And he said, Thou wilt not be able to see my face; for man may not see my face, and live. 21. And the Lord said, Behold, (there is) a place by me; thou shalt stand upon the rock. 22. But when my glory passeth by, I will also put thee into a cave of the rock, and will form a covering with my hand over thee, until I have passed by. 23. And I will remove (my) hand, and then thou shalt see my back (parts): but my face shall not be seen by thee.

Omissions.

Verse 4. And no man did put on him his ornaments, at the end, for which they substitute in mourning (garments), ἐν πενθικοῖs, not admitting of any ornament. Comp. 2 Sam. xiv. 2.

Verse 5. Unto Moses, say, after "said."

Verse 7. It, after "pitched." So Vulg. See Insertions. Of testimony, כועד, after "the tent."

Verse 8. Rose up and, before "stood." They substitute σκοπεύοντες: or stood. Comp. ver. 10.

Verse 9. It came to pass, after "but." So Vulg. Similarly in ver. 22.

Verse 11. His, before "attendant."

Verse 12. Also, pl, before "favour." So Vulg.

Verse 13. Now, I pray thee, at the beginning. So Vulg. and after "manifest." So Vulg.

Verse 16. Face of the, before "earth." So Vulg.

Verse 18. I beseech thee, after "saith." So Vulg. Verse 21. And, before "thou." Al. MS. has it, and Compl.

Verse 23. My, before "hand." Compl. has it.

Insertions.

Verse 1. Before, after "go." Not in Al. MS. or Compl. Thy, before "people," an indication of displeasure, Aug. Qu. 149.

Verse 2. With (thee) my, before "angel." Comp. ver. 12, ch. xxxii. 34. And Gergesean, after "Pherezean." The Sam. has it after the "Chettean." See Gen. xv. 21.

Verse 3. And I will bring thee in, before "into a land," "et intres," Vulg. Al. MS. has it εἰσάξει, the angel namely. Comp. ver. 2, and what follows in this verse.

Verse 5. Take heed lest, Matt. xvi. 6, before "I bring." Glorious, before "apparel." Thee, after "shew."

Verse 6. And (their) apparel, after "adorning." Comp. ver. 5.

Verse 7. His, before "tent." So the Syr. They may have connected ל with האהל See Jonath. ad loc. and on ch. xviii. 7, and Adam Clarke's note, and Patrick's. E. T. seems to render by "it." Not in Compl. Kalisch has "for himself," and renders טועד by "meeting."

Verse 8. Without the camp, after "tent." See ver. 7. Not in Al. MS.

Verse 9. At the, before "door." Supplied by E. T. Similarly in ver. 10, where E. T. "at," and Vulg. "ad."

Verse 10. From the, before "door of his tent." E. T. supplies "in," and Vulg. "per."

Verse 13. As far as may be known, γνωστῶs, before "I may see." Comp. τὸ γνωστὸν τοῦ Θεοῦ, Rom. i. 19, Gen. ii. 9. Augustine has "scienter," de Civ. Dei, L. x. c. 13, the heading of which chapter is, "De invisibili Deo, qui se visibilem sæpe præstitit, non secundum quod est, sed secundum quod poterant ferre cernentes." See also Qu. sup. Exod. 151. And so γνωστῶς τὸω becomes equivalent to ΥΊΝ, "may know," Ε. Τ. Great, before "nation." Comp. Num. xiv. 12, Deut. iv. 6. Aug. does not acknowledge it. The Syr. has it.

Verse 14. Thee, after "go (before)." Supplied by E. T. and Vulg. For before, E. T. supplies "with." Comp. ver. 15.

Verse 15. With (me), after "go not." Supplied by E. T. Compl. has πορεύη $\mu\epsilon\theta$ ήμῶν.

Verse 16. Are, after "as." Supplied by E. T. "habitant," Vulg.

Verse 17. For thee, after "do." So Arab. and Syr. "thy word."

Verse 19. My, before "name." Al. MS. has δνόματι Κυρίου. Comp. ch. xxxiv. 5. The Syr. follows the Vatic.

Verse 20. Face, before "and live." Comp. the preceding words. The Heb. is "me." See also ver. 23.

Verse 23. Then, before "thou shalt." By thee, at the end, "videre non poteris," Vulg.

Notes.

Verse 2. He shall cast out, הנרטהוי, "I will drive out," E. T., ch. xxxiv. 11. See ver. 3, where God says that he will not go up in the midst of them. Comp. vv. 12, 14.

Verse 6. From, ἀπό, Ϧ, "by," E. T., "à," Vulg. Comp. ἀπέναντι, ϽϽϽϽ, Gen. iii. 24, Judg. vii. 1, Ruth ii. 14. Patrick explains it "at a distance from:" perhaps, from this period of their residence at Horeb? Kalisch has "returning from."

Verse 10. Standing, or, having stood up, στάντες, Dp, "rose up," E. T., "stabantque ipsi," Vulg.

Verse 12. Above all, nucl, "by name," E. T., which signifies God's special love and kindness to Moses above all men, Patrick. Comp. Isai. xlix. 1, xlv. 3.

Verse 13. Thyself, דרכך, "thy way," E. T., "faciem tuam," Vulg. Comp. vv. 14, 18, and see Ps. xxvii. 11, lxxvii. 13. "The path of thy goodness," Jonath. See ver. 19. God's goodness is his glory, vv. 18, 22.

Verse 14. I myself will go before, αὐτὸς προπορεύσομαι, יפני ילכו, "my presence shall go," E. T., "facies mea præcedet te," Vulg. See vv. 19, 20, Deut. iv. 37: similarly in ver. 15, where they have me for "us," after "cause." Comp. ver. 16. ישם is sometimes used as a personal pronoun. Kalisch.

Verse 16. Truly, אובא, "here," E. T., to the satisfaction of all here present. "In fact," Kalisch. Glorified, אובים, "separated," E. T. Comp. ver. 12: "glorificemur ab omnibus populis," Vulg., "mirificemur," Jonath. Comp. ch. xxxiv. 10, where they have خەرةوة for אום שובים. We use "distinguished" much in the same manner.

Verse 17. Above all (men), בשם, "by name," E. T. See ver. 12. Verse 18. Thyself, את כברך און, "thy glory," E. T. See vv. 13, 19, 22. Al. MS. has δείξόν μοι τὴν σεαντοῦ δόξαν, and so Compl. Kalisch classes שנים with בוד. See ver. 14.

Verse 19. Before thee in my glory, מובי על פונד, "all my goodness before thee," E. T. Comp. ver. 13. "ante te," Augustine, Qu. 154. See vv. 18, 22, ch. xxxiv. 6.

CHAPTER XXXIV.

1. And the Lord said unto Moses, Hew for thyself two tables of stone, even such as the first, and come up unto me into the mount; and I will write upon the tables the words which were on the first tables, which thou hast broken. 2. And be ready in the morning, and thou shalt go up to the mount Sina, and shalt stand (before) me there on (the) top of the mount. 3. And let no one go up with thee, nor be seen in all the mount; and let not the sheep and oxen feed near that mount. 4. And he hewed two tables of stone, even as the first, and Moses having risen early (in the morning), went up into the mount Sina, as the Lord had appointed him: and Moses took (with him) the two tables of stone. 5. And the Lord descended in a cloud, and stood by him there, and called (himself) by the name of the Lord. 6. And the Lord passed by before his face, and called (himself thus), The Lord God, merciful, and pitiful, longsuffering, and full of compassion, and true; 7. And keeping righteousness and mercy for thousands, taking away transgressions, and iniquities, and sins, and (who) will not cleanse the guilty; bringing transgressions of fathers upon children, and upon children's children, upon (the) third and fourth generation. 8. And Moses having made haste, having stooped down towards the earth, worshipped. 9. And he said, If I have found favour before thee, let my Lord go along with us; for the people is stiff-necked: and thou wilt take away our sins, and our transgressions, and we shall be thine. 10. And the Lord said unto Moses, Behold, I ordain thee a covenant before all thy people: I will do glorious things, which have not been done in all the earth, nor in any nation; and all the people shall sce-amongst whom thou art-the works of the Lord; for they are wonderful things which I will do for thee. 11. Attend thou in all things, whatsoever I command thee: behold, I cast out before your face the Amorrhean, and Chanancan, and Pherezean, and Chettean, and Evean, and Gergesean, and Jebusean. 12. Take heed to thyself, lest at any time thou make a covenant with those who are residing in the land, whereinto thou enterest, lest it become to thee a stumbling-block among you. 13. Their altars ye shall pull down, and their pillars ye shall break in pieces, and their groves ye shall cut down, and the sculptured (images) of their gods ye shall burn with fire. 14. For ye shall by no means worship other gods; for the Lord God, a name zealously to be affected, is a zealous God. 15. Lest at any time thou make a covenant with those who are residing in the land, and they give themselves over to fornication after their gods, and sacrifice to their gods, and bid thee (to the feast), and thou eat (anything) of theirs, 16. And take of their daughters for thy sons, and give of thy daughters to their sons, and thy daughters give themselves over to fornication after their gods, and thy sons give themselves over to fornication after their gods. 17. And molten gods thou shalt not make to thyself. 18. And the feast of the unleavened (bread) thou shalt keep: seven days thou shalt eat unleavened (bread), as I have commanded thee, at the time in (the) month of the new (fruits): for in (the) month of

the new (fruits) thou camest forth out of Egypt. 19. All that openeth a womb, the males (shall be) mine, every firstborn of cattle, and firstborn of sheep. 20. And a firstborn of an ass thou shalt redeem with a sheep; but if thou redeem it not (in that manner) thou shalt give a price (for it). Every firstborn of thy sons thou shalt redeem: thou shalt not appear before me empty. 21. Six days thou shalt work, but on the seventh thou shalt rest: in seed time and in harvest (there shall be) rest. 22. And thou shalt keep to me a feast of weeks, a beginning of wheat harvest, and a feast of gathering together in the midst of the year. 23. Three times in the year shall every male of thee appear before the Lord, the God of Israel. 24. For when I shall cast out the nations before thy face, and enlarge thy borders, no one shall covet thy land, whenever thou goest up to appear before the Lord thy God (at the) three times of the 25. Thou shalt not offer upon leaven (the) blood of mine incense-offerings, and the sacrifices of (the) feast of the passover shall not lie until the morning. 26. The first-fruits of thy land thou shalt put into the house of the Lord thy God. Thou shalt not boil a lamb in its mother's milk. 27. And the Lord said unto Moses, Write for thyself these words; for upon these words I have established a covenant for thee and for Israel. 28. And Moses was there before the Lord forty days and forty nights: bread he ate not, and water he drank not: and he wrote

upon the tables these words of the covenant, the ten words. 29. But as Moses came down out of the mount, and the two tables were in the hands of Moses; even as he came down out of the mount, Moses knew not that the appearance of the skin of his face was rendered glorious, whilst he spake with him. 30. And Aaron saw, and all the elders of Israel (saw) Moses, and the appearance of the skin of his face was rendered glorious: and they were afraid to approach him. 31. And Moses called them, and Aaron and all the rulers of the assembly returned unto him, and Moses spake to them. 32. And after these things all the sons of Israel came unto him, and he commanded them all things whatsoever the Lord had commanded unto him in the mount Sina. 33. And when he ceased speaking unto them, he put a vail over his face. 34. But when Moses went in before the Lord to speak to him, he took the vail off until he came forth; and, having come forth, he spake to all the sons of Israel whatsoever things the Lord commanded him. 35. And the sons of Israel saw the face of Moses, that it was rendered glorious; and Moses put on a vail over his face, until he went in to speak with him.

Omissions.

Verse 2. In the morning, after "up:" the Vulg. has "statim."
Verse 3. Let any man, before "be seen." Al. MS. has μηδείς.
Verse 4. In the morning, after "early." Al. MS. and Compl.
have it. In his hand, after "took." Al. MS. has μεθ έαυτοῦ,
"with him," "secum," Vulg., Arab. So Compl.

Verse 6. The repetition of the Lord. Al. MS. has it, and Compl.

Verse 9. Now, 83, after "if." So Vulg., Syr., Arab. O Lord, after "thee." The Vulg. has it here, but omits it where it follows in the verse.

Verse 11. This day, after "command thee."

Verse 13. But, 'D, at the beginning.

Verse 14. Whose, before "name." שמו

Verse 15. Sacrifices, at the end. Al. MS. has it, and so Compl.

Verse 19. And, before "the males." So Vulg.

Verse 20. For, or of it, after "price." Al. MS. has αἰτοῦ, and so Compl.

Verse 21. Day, after "seventh." Al. MS. has it, and so Compl.

Verse 23. God, E. T. הארן. So the Syr. The Sam. has ארון, the ark. Comp. ch. xxiii. 17.

Verse 24. And,), before "no one." See Insertions.

Verse 26. The first of, at the beginning: "primitias frugum," Vulg.

Verse 29. It came to pass, after "but." So Vulg. Sina, after "mount." Al. MS. has it. Of the testimony, after "tables."

Verse 30. Behold, before "the appearance." So Vulg.

Verse 33. Moses, before "ceased." Al. MS. has it.

Verse 35. The skin of Moses' face, before "was rendered glorious." The, before "vail." Al. MS. has it. Again, after "put on," as implied in השיב.

Insertions.

Verse 1. Even, kal, before "such." Similarly in ver. 4. Not in Al. MS. And come up unto me into the mount, after "first." See ver. 2.

Verse 4. Moses, before "took." So Sam. The, before "two." So E. T.

Verse 7. And, before "keeping:" righteousness and, after it. It may be the rendering of IDII by some other translator. Comp. Gen. xx. 13; ch. xv. 13. Generation, at the end. Supplied by E. T. "progeniem," Vulg. So the Syr., Onk., Jon., Hieros.

Verse 10. The Lord, before "said:" unto Moses, after it. The

Vulg. has "Dominus." Thee, oot, after "ordain." Not in Al. MS. Art, after "thou." Supplied by E. T., "es," Vulg.

Verse 11. In all things, πάντα, after "thou," "cuncta," Vulg. And Gergesean, after "Evean." Comp. ch. xxxiii. 2.

Verse 12. To thee, after "become," "tibi," Vulg. Al. MS. has $\pi \acute{o} \tau \epsilon$, and so Compl.

Verse 13. And the sculptured (images), τὰ γλυπτά, of their gods ye shall burn with fire, at the end. Comp. Deut. xii. 3.

Verse 14. God, after "Lord."

Verse 16. And give of thy daughters to their sons, after "for thy sons." Comp. Deut. vii. 3.

Verse 17. And, at the beginning. Similarly in ver. 18, where not in Compl.

Verse 19. Firstborn, before "of sheep." Not in Compl.

Verse 20. It, after "redeem." E. T. supplies "him:" "nec pretium pro eo dederis," Vulg., perhaps put for the preceding procedury. Not in Al. MS. or Compl.

Verse 24. When, after "for," accounting for the omission of and. See Omissions: "cum," Vulg.

Verse 28. Moses, before "was there." Comp. ver. 4. These, before "words." Comp. ch. xx. 1.

Verse 29. The appearance, i ôψιs, Joh. vii. 24, before "of the skin." Schl. thinks it may be a different translation of עיר. Jonath. has זיו איקונין, "the brightness of the image." Similarly in ver. 30.

Verse 32. Unto him, after "came," implied in נגשו, "came nigh," E. T., "ad eum," Vulg.

Verse 33. When, ἐπειδή, before "he ceased." E. T. supplies "till." It would seem, however, that he spake to them first, and then put on the veil. See ver. 35. "Impletisque sermonibus," Vulg. So Jonath. He veiled himself in his ordinary communications to them, but not when he delivered the messages of God. See Rosenmüller and Delgado. ap. Barret, and Stanley on 2 Cor. iii. 13. Kalisch has "when."

Verse 34. All, after "spake to." The Lord, before "commanded." (צוה, "he was commanded," E. T. Comp. ver. 32.

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Notes.

Verse 2. Stand before me, גצבת לי, "present thyself to me," E. T., "stabis mecum," Vulg. קרמי, Onk.

Verse 3. Near, πλησίον, אל מול, "before," E. T. Comp. Josh. viii. 33, where E. T. "over against." See also Deut. i. 1, Josh. xix. 46, 2 Sam. v. 23, 1 Chr. xiv. 14. "in confinibus," Arab. They were not to come so near as to touch it. Ch. xix. 12, 13, Heb. xii. 20.

Verse 6. True, NDN, "truth," E. T. Governed by D., preceding: "full of." Comp. Rev. iii. 7, xix. 11, 1 John v. 20, John i. 11, Isai. lxv. 16.

Verse 7. The guilty, supplied by E. T. They seem to have rendered \Box by it; considered as a person deserving punishment, or excision. Comp. Zech. v. 3, Isai. iii. 26: and possibly they may have meant to express by $\kappa \alpha \theta \alpha \rho \iota \epsilon \hat{\iota}$, the infliction of such a punishment. See Jer. xxx. 11, Prov. xiv. 9, Num. xiv. 18. Comp., however, Jer. xlix. (29), 12, Nahum. i. 3.

Verse 9. We shall be thine, equivalent in sense to נהלתנו, "take us for thine inheritance," E. T, "nosque possideas," Vulg.

Verte 11. Before your. Al. MS. is closer to the Heb. מפניך, משניך σ י, and in ver. 24: "ante," Vulg.

Verse 14. Other gods. אות און, in the singular. Θεῷ ἐτέρῳ. Al. MS. and Compl.

Verse 16. Thy daughters, "בנחיו "their daughters," E. T., which led to their putting oi vioi σου in the nom. case, at the end of the verse. Compl., however, has rovs viovs.

Verse 19. The males, חוזכת. E. T. supplies "that is male." But should it not stand as part of the text? Schl. has "pecus quod masculum nascitur:" "generis masculini," Vulg. Parkh. translates it "thou shalt make a memorial with." "Consecrabis mares," Jonath. See ch. xiii. 12.

Verse 20. Give a price, ערכות, "break his neck." They seem to have read ערכות. See ch. xiii. 13. Thou shalt not appear, א'ראוי, "none shall appear," E. T., "non apparebis," Vulg., "compareatis," Syr., Arab. Comp. ch. xxiii. 15, Deut. xvi. 16.

Verse 21. Seed-time, σπόρφ, שרים, "earing-time," E. T., which it immediately follows. So Onk. and Syr. Rest, κατάπαυσις, חשבח,

"thou shalt rest," E. T. as before. Al. MS. and Compl. have καταπαύσεις. See ch. xxxv. 2.

Verse 22. In the midst of the year, μεσοῦντος τοῦ ἐνιαντοῦ, ΠΕΙΡΠ, "the end of," Ε. Τ., "revolution," Ε. Μ., "redeunte anni tempore," Vulg. It would be about the middle of the year, reckoning from Abib, see Lev. xxiii. 34, but the end of the year so far as the operations of harvest are concerned; ch. xxiii. 26.

Verse 25. Offer. So E. T. σφάξεις, "immolate," משחם "immolabis," Vulg., "occides," i. e. "occidendo effundes." August. Locut. de Ex. Offerings, θυμιαμάτων, 'חבון, "sacrifices," Ε. Τ. Al. MS. has θυσιασμάτων. Comp. ch. xxiii. 18, xxix. 18. θυμάτων, is perhaps preferable. See the end of the verse.

Verse 26. Put into, θήσεις εἰς, κιαπ, "bring unto," E. T., "offeres in domo," Vulg., εἰσοίσεις. Al. MS. and Compl.

Verse 29. Was rendered glorious, δεδόξασται, 2 Cor. iii. 7, 10, 77, "shone," E. T., "multiplicatus esset splendor gloriæ, אינו יקרא, "faciei suæ," Onk. So Jonath. אשתבהו. "faciem splendidam—melius dicitur quam 'cornutam,'" (Vulg.) Thom. Aquinas, ap. Hody. 111. 2, 11, whom see also, 111. 2, 13. Comp. Hab. iii. 4. "splendidam factam." Jun. et Tr.

Verse 30. Elders, בני, "children," E. T. Comp. vv. 31, 32, Josh. vii. 23. Al. MS. has vioi, and so Compl.

Verse 32. Commanded unto him, ἐνετείλατο πρὸς αὐτόν, דבר, "spoken with him," E. T., "audierat a Domino," Vulg. Comp. ver. 34. Al. MS. has ἐλάλησεν, and so Compl.

Verse 34. Commanded him, הצוה, "he was commanded," E. T. The Sam. has אצוהו. See Insertions. He took the vail off, περιηρείτο τὸ κάλυμμα. This determines the passage in 2 Cor. iii. 16, to mean, when he—Moses, and in him the Jewish people—shall turn to the Lord, he taketh away the vail. See Stanley ad loc.

CHAPTER XXXV.

1. And Moses called together all (the) assembly of (the) sons of Israel, and said, These (are) the words which the Lord hath said that (ye) should do them:

2. Six days thou shalt do works, but on the seventh

14-2

day (there shall be) a rest, a holy sabbath, a rest to the Lord: let every one who doeth a work therein, die. 3. Ye shall not light a fire in all your habitation on the sabbath day; I (am) the Lord. 4. And Moses spake unto all the assembly of the sons of Israel, saying, This (is) the thing which the Lord hath appointed, saying, 5. Take from among yourselves a portion set apart to the Lord, every one who admitteth (the obligation) in (his) heart, they shall bring the firstfruits to the Lord, gold, silver, brass, 6. Blue, purple, double spun scarlet, and fine twined linen, and goats' hair: 7. And rams' skins dyed red, and skins of a jacinth colour, and imperishable wood, 9. And stones of (the species) sardius, and stones (fit) for the engraving, for the cope and the long robe. 10. And let every man wise in heart among you, having come, work all things whatsoever the Lord hath appointed. 11. The tabernacle, and the curtains, and the coverings, and the clasps, and the bars, and the pillars, 12. And the ark of the testimony, and its bearers, and its propitiatory, and the vail, and the hangings of the court, and its pillars, and the stones of the (species) emerald, and the incense, and the oil of the chrism, and the table and all its vessels, and the candlestick of the light and all its vessels, and the altar and all its vessels, and the holy clothing of Aaron the priest. 19. And the clothing in the which they will minister, and the coats of priestly ministration for the sons of Aaron, and the oil of the chrism,

and the incense of the composition (of the sanctuary), 20. And all (the) assembly of (the) sons of Israel went out from Moses. 21. And they brought, each of those whom their heart carried (on), and to whom it seemed good in their soul, a portion set apart: and they brought a portion set apart to the Lord for all the works of the tabernacle of the testimony, and for all its services, and for all the clothing of the sanctuary. 22. And the men brought from the women, every one to whom it seemed good in (his) mind, they brought seals, and ear-rings, and finger-rings, and wreaths, and armlets, every ornament of gold. 23. And all, as many as brought portions set apart of gold to the Lord, and with whom was found fine linen, and skins of a jacinth colour, and skins of rams dyed red, brought (them also). 24. And every one who set apart a portion, brought silver and brass, the portions set apart to the Lord; and they with whom was found imperishable wood, and for all the work of the furnishing they brought. 25. And every woman wise in mind to spin with (her) hands, brought spun (fabrics), the blue, and the purple, and the scarlet, and the fine linen. 26. And all the women to whom it seemed good in their minds through wisdom, spun the goats' hair. 27. And the rulers brought the stones of the (species) emerald, and the stones of the filling in, for the cope, and the oracle; 28. And the compositions, and for the oil of the anointing, and the composition of the incense. 29. And every man

and woman, of those whom their mind carried (on) that they coming in should do all the works, whatsoever the Lord had appointed to do them by Moses, the sons of Israel brought a portion set apart to the Lord. 30. And Moses said to the sons of Israel, Behold, God hath called by name Beseleel the son of Urias the son of Or, of the tribe of Juda, 31. And hath filled him with a divine spirit of wisdom, and of understanding, and of knowledge of all things; 32. To be chief artist with respect to all the operations that require a chief artist, to work the gold, and the silver, and the brass, 33. And to cut the (precious) stone, and to shape the timber, and to do (what is needed) in every work of wisdom. 34. And to instruct also he hath put in the mind, both to him and to Eliab, the son of Achisamach, of (the) tribe of Dan. 35. And he hath filled them with wisdom, understanding, mind, to understand to do all the works of the sanctuary, and to weave the woven and variegated (fabrics) in the scarlet, and in the fine linen, to perform every operation of those that require a chief artist, of variegation.

Omissions.

Verse 1. To them, after "said." Al. MS. has πρὸς αὐτούς. So Compl. Ye, מתח, before "should do;" perhaps αὐτούς may be substituted for it, and we ought to translate—"that they should do." They do not make it a direct address, by their omission of "to them." "fieri," Vulg.

Verse 5. It, ה, after "bring." They may have read ביאו And, before "silver," and before "brass."

Verse 6. And, before "blue," before "purple," before "double." "hyacinthum," Vulg.

Verse 8. The whole verse. See ver. 28.

Verse 10. Its, "his," E. T. after "curtains," and similarly after each of the other things specified. The Vulg. has it after "tectum" only. Boards, קרםי, perhaps from its likeness to קרםי, preceding. Sockets, אורני, at the end. Compl. has it.

Verse 12. Of the covering, at the end.

Verse 15. And his staves, after "tables." And the shew-bread, at the end. Compl. has them.

Verse 16. And his lamps, with the oil for the light, at the end. The latter is omitted also from ver. 8, of the Heb. and ver. 28. Compl. has them.

Verse 17. The altar here includes both altars, that of incense, ver. 15, Heb., and that of burnt-offering, ver. 16, Heb., "with his brazen grate, his staves," also, "the laver and his foot." Comp. Insertions, ver. 14; also, "and thoir sockets, and the hanging for the door of the court, the pins of the tabernacle and the pins of the court, and their cords," vv. 17, 18, Heb., which is followed by Compl.

Verse 23. Blue, and purple, and scarlet, after "found." Al. MS. and Compl. have it. Goats' hair, after "linen and." Al. MS. has δέρματα ἄγια, at the end of the verse, which should, perhaps, be αἴγεια. So Aquila. ap. Schl. in voc. αἴγειος. Compl. omits it: in ver. 26, they have the more usual form τρίχας τὰς αἰγείας.

Verse 28. And oil for the light, after "compositions." See vv. 8, 16.

Verse 31. And, of workmanship, at the end.

Verse 32. And, at the beginning. So Vulg. In, before "the three metals." Comp. ver. 33, where it should be put before $\lambda\iota\theta$ ουργῆσαι, and κ ατεργάζεσθαι.

Verse 35. In blue and in purple and, before "in the scarlet." And of the weaver, after "linen." See Insertions.

Insertions.

Verse 2. A rest, κατάπαυσις, before "a holy."

Verse 3. I (am) the Lord, at the end.

Verse 6. Woven, before "linen." Comp. ch. xxvii. 16, 26, 31. Spun, before "scarlet." Ibid.

Verse 12. Of the testimony, after "ark." Its, before "propitiatory." Not in Compl.

Verse 13. Is in the Heb. the first part of ver. 17. The remainder is in Compl.

Verse 14. The stones of the (species) emerald. Comp. ver. 27. Verse 17. All, after "light and."

Verse 21. A portion set apart, and, after "soul." Not in Al. MS. All, before "the works," and "the holy garments."

Verse 22. And wreaths, or plaits, ἐμπλόκια, after "rings." It may, however, render μησης, in which case περιδέξια is the insertion. Comp. Num. xxxi. 50. The Vulg. has "dextralia" for μησης. Onk. γιπρ, "strophium." "Tereti strophio lactentes vincta papillas," Catull. See Jonath. on the passage in Numbers, and Buxtorf. Lex. on γιπρ, and Parkh. on της.

Verse 24. And, after "wood." Not in Al. MS. or Compl.

Verse 29. And, at the beginning.

Verse 32. With respect to all the operations, before "that require."

Verse 33. And, after "timber."

Verse 35. And, at the beginning. Understanding, συνέσεως, before "mind." Not in Al. MS. To understand, before "to do." Comp. ch. xxxvi. 1. All, after it. To weave, before "the woven." It may, however, be intended to express ארג. "of the weaver." See Omissions.

Notes.

Verse 1. Said, אורה, "commanded," E. T. Comp. Lev. ix. 6, John ii. 5.

Verse 5. Portion set apart, ἀφαίρεμα. This sense seems required by the preceding words. Hence E. T. has not "heave-offering," as ch. xxix. 27, but simply "offering;" and the Vulg. implies as much by using the verb "separate." Onk. and Jonath. have אחברשות, and the Syr. צורשות. Where חרומת occurs farther on in the ver. they have "firstfruits." The Vulg. has "primitias" for it on its first occurrence, and affixes the same meaning to it afterwards by using "eas."

Verse 8 (9). The long robe, אחשן, "the oracle, λ ογείον, Compl. See ver. 27, ch. xxv. 7.

Verse 21. And they brought, at the beginning. ויבאו, "and they

came," E. T. they read ויביאו, which comes afterwards. The Vulg. has "obtulerunt" only. Similarly in ver. 22.

Verse 22. Seals, σφραγίδας, הח, "bracelets," E.T. A sort of fibula or brooch, which might be used also as a seal-ring, and was sometimes worn on the arm. See Cantic. viii. 6. I do not know what E.T. means by "tablets," its rendering of מניל See Insertions. περιδέξια, armlets, may be a rendering of מניל, which is in the Samar. text; it probably, however, is borrowed from Num. xxxi. 50. The Syr. has המניכא, "a chain for the neck." Comp. Gen. xli. 42. From, παρά, by, "both," E.T. See ch. xxxii. 2: taking by quasi אים, from off the persons of the women, on which they were. τὰ παρά τινος, "the possessions of any one." Comp. ver. 23.

Verse 27. Emerald, מתמ, "onyx." See ch. xxviii. 9, xxxvii. 13. Verse 35. Mind, diavolas, ל, "heart." Comp. Gen. xvii. 17, ver. 34, ch. xxxvi. 1. Of the sanctuary, מרט, "of the engraver." They read מרט. See, however, Schleusner, ad voc. Woven and variegated (fabrics), מרט, "of the cunning workman, and of the embroiderer," E. T. The Syr. has מון, "in textura." Comp. its transl. of John xix. 23, and see ch. xxvi. 31.

CHAPTER XXXVI.

1. And Beseleel wrought, and Eliab, and every (man) wise in mind, to whom was given wisdom and knowledge among them to understand to perform all the works suitable to the sanctuary, according to all things whatsoever the Lord had appointed. 2. And Moses called Beseleel and Eliab, and all who had wisdom, (every one) to whom God had given knowledge in the heart, and all who (were) willingly desirous to come unto the works, so as to finish them.

3. And they received from Moses all the portions set apart, which the sons of Israel had brought for all the

works of the sanctuary, to do them: and they were receiving yet in addition the things brought in from the bringers in the morning. 4. And there came all the wise (men) who were doing the works of the sanctuary, each according to his work, which they wrought. 5. And (one of them) said unto Moses, That the people bringeth (an excessive) abundance in proportion to the works, whatsoever the Lord hath appointed (us) to do. 6. And Moses appointed, and proclaimed in the camp, saying, Let man and woman no longer work for the firstfruits of the sanctuary: and the people were restrained from offering any longer. 7. And the works were sufficient for them for the construction, to effect (it), and they left (some) over and above. 8. And every wise (man) wrought among those who worked the vestments of the sanctuary, which are for Aaron the priest, as the Lord had appointed to Moses. 9. And he made the cope, of gold, and blue, and purple, and spun scarlet, and fine twined linen. 10. And the leaves of the gold were cut (so as to become as) hairs, so that (they) wove (them) together with the blue, and the purple, and with the spun scarlet, and the fine twined linen: a woven work they made it; 11. Copes holding together on both the sides, a woven work, 12. (The parts of it being) mutually connected-by itself: out of it they made it according to its making, of gold, and blue, and purple, and spun scarlet, and fine twined linen, as the Lord had appointed to Moses. 13. And

they made both the stones of the (species) emerald, set as brooches, and edged round with gold, engraven and cut (according to) the cutting of a seal, with the names of the sons of Israel. 14. And he placed them upon the shoulders of the cope, stones of memorial of the sons of Israel, as the Lord had appointed to Moses. 15. And they made an oracle, a work woven with variegation, according to the work of the cope, of gold, and blue, and purple, and spun scarlet. and fine twined linen. 16. Quadrangular (and) double they made the oracle, of a span the length, and of a span the breadth, double. 17. And there was woven together in it a texture of jewellery (forming) four rows: a row of stones, a sardius, and a topaz, and an emerald, the one row; 18. And the second row, a carbuncle, and a sapphire, and a jasper; 19. And the third row, a ligure, and an agate, and an amethyst; 20. And the fourth row, a chrysolite, and a beryl, and an onyx: encircled with gold, and bound together with gold. 21. And the stones were, because of the names of the sons of Israel, twelve; according to their names, engraven as seals, each (stone) because of its own name (placed so that they stood) for the twelve tribes. 22. And they made on the oracle twisted cords, wreathed work, out of pure gold: 23. And they made two golden bosses, and two golden rings; 24. And they put the two golden rings on both the upper corners of the oracle. 25. And they put the wreaths of gold upon the rings on

both the sides of the oracle, and (brought) the two wreaths to the two points of junction, 26. And put (them) upon the two bosses, and put (them) upon the shoulders of the cope, opposite, in front. 27. And they made two golden rings, and put (them) on the two wings at the extremity of the oracle, and on the extremity of the hinder (part) of the cope within. 28. And they made two golden rings, and put (them) on both the shoulders of the cope underneath it, in front, over against the junction, above the contexture of the cope: 29. And he fastened the oracle by the rings which were upon it to the rings of the cope, held together by the blue (thread), twisted into the texture of the cope, that the oracle should not be let loose from the cope, as the Lord had appointed to Moses. 30. And they made the under-garment (to be worn) beneath the cope, a woven work, wholly of a blue colour: 31. Also the orifice of the undergarment in the middle, woven throughout, twisted together, having a hem round about the orifice, indissoluble. 32. And they made, on the skirt of the under-garment below, pomegranates as of a blooming pomegranate tree, of blue, and purple, and spun scarlet, and fine twined linen. 33. And they made golden bells, and put the bells upon the skirt of the undergarment round about, between the pomegranates; 34. A golden bell and a pomegranate (were) upon the skirt of the under-garment round about; in order to minister, as the Lord had appointed to Moses.

35. And they made fine linen coats, woven work, for Aaron and his sons, 36. And the mitres of fine linen, and the (high priest's) mitre of fine linen, and the wrappers of fine twined linen, 37. And their girdles of fine linen, and blue, and purple, and spun scarlet, embroiderer's work, after the manner that the Lord had appointed to Moses. 38. And they made the golden leaf, (the) separation of the sanctuary, of pure gold: 39. And he wrote upon it letters expressed (as) of a seal, Sanctity to the Lord. 40. And they placed (it) on the hem of blue, so that it lay on the the mitre above, after the manner that the Lord had appointed to Moses.

Omissions.

Verse 1. Man, ٣'Ν, after "every." The Lord, before "was given," ἐδόθη, which should have been translated ἔδωκεν. Comp. ver. 2.

Verse 2. His, before "heart." So Vulg.

Verse 3. Of the service, after "works." They substitute $\pi\acute{a}\nu\tau a$, all. Comp. ver. 1. To him, after "brought in." Every, before "morning." Al. MS. and Compl. repeat $\pi\rho\omega\acute{t}$. See ch. xvi. 21, xxx. 7.

Verse 4. All, after "doing." Comp. ver. 3. Compl. has it.

Verse 5. Saying, after "Moses." Than enough for the service, מרי העברה, after "abundance." Comp. ver. 3. Compl. has παρά for κατά.

Verse 6. Work, subst. מלאכה, after "work," verb.

Verse 7. All, before "the construction." Comp. ver. 4. It, after "effect." Compl. has αὐτά.

Verse 8. Hearted, $\stackrel{\checkmark}{\sim}$, after "wise." Al. MS. and Compl. have $\stackrel{\checkmark}{\tau \hat{y}}$ diavola. What follows is in the Heb. ch. xxxix. 2, and so Compl.

Verse 10. Did beat into, ירקעו, before "thin plates." With, בתרך, before "the purple," and before "the fine twined linen."

Verse 16. It was, before "quadrangular." So Vulg. Its, before "length," and before "breadth."

Verse 20. In their inclosings, במלאחם, at the end. They substitute χρυσίφ.

Verse 25. Two, before "wreaths," also before "rings," where Al. MS. has it, substituting "both" before "the sides."

Verse 26. It, at the end. Al. MS. has αὐτοῦ.

Verse 28. Thereof, after "junction." It, after "underneath," should rather follow "in front (of)."

Verse 31. Of it, after "middle." So Vulg. See ch. xxviii. 28.

Verse 33. Pure, after "made." Between the pomegranates, after "the bells."

Verse 34. The repetition of a bell and a pomegranate.

Verse 36. Goodly, פארי, before "mitres," which should come after the mitre. Linen, הבר, before "wrappers."

Verse 37. Twined, before "linen."

Insertions.

Verse 2. And, after "heart." E. T. supplies "even," "et," Vulg.

Verse 3. Were receiving, before "yet."

Verse 6. Any longer, at the end.

Verse 9. And, before "blue." Similarly ver. 15.

Verse 10. Twined, before "linen."

Verse 13. And, before "edged." Engraven and, before "cut." Both, before "the stones." See ch. xxviii. 9.

Verse 15. With variegation, after "work woven." The Vulg. has "polymito" for IUT.

Verse 17. A texture of, before "jewellery." Of stones, before "a sardius."

Verse 18. And, before "a sapphire." Similarly in ver. 19, before "an agate," and ver. 20, before "a beryl."

Verse 20. With gold, at the end. See Omissions.

Verse 21. As, els, before "seals."

Verse 24. Golden, after "put the two."

Verse 25. Both, before "the sides." See Omissions.

Verse 26. And, at the beginning.

Verse 29. Which were upon, before "it."

Verse 30. Underneath, ὑπό, implied in ὑποδύτην, before "the cope." Comp. Lev. viii. 7.

Verse 32. Below, before "pomegranates," as of a blooming pomegranate tree, after it. The Vulg. has "deorsum, ad pedes." Comp. E. T. ch. xxviii. 33, Ezek. xix. 10, in LXX. Linen, at the end. Supplied by E. T. and Vulg. So the Sam. and Syr.

Verse 34. Golden, before "bell," from ver. 33. So Vulg. Verse 37. Their, before "girdles." Comp. ch. xxviii. 39, 40.

Verse 38. Golden, before "leaf."

Notes.

Verse 1. Suitable to the sanctuary, κατὰ τὰ ἄγια καθήκοντα, עברת הקרש, "the service of the sanctuary," E. T., that work which it behoved that they should do. See ch. v. 13, 19, and comp. ver. 3. Al. MS. has τὰ καθήκοντα: "quæ in usus sanctuarii necessaria sunt," Vulg.

Verse 2. Willingly desirous, έκουσίως βουλομένους, אשר נשאו, "whose heart stirred him up," E. T., "qui sponte sua obtulerunt se," Vulg. Comp. ch. xxxv. 21.

Verse 4. According to. So Arabic? taking מו to mean "a species?" The Heb. has אמלאכתר, "from his work," E. T., making it depend on the verb "came."

Verse 5. (One of them) said, as spokesman for the rest, 'γιας "they said," E. T. For similar changes of the pl. into the sing, and vice versâ, see vv. 6, 8 (where Al. MS. has ἐποίησαν), 15, where the Sam. and Syr. have the pl. Al. MS. and Compl. have εἶπαν here.

Verse 7. Works, ἔργα, the wrought materials, such as they came into the hands of those who applied them to the purposes of the sanctuary.

Verse 10. They made it, ἐποίησαν αὐτό, which probably should be αὐτῷ, and the words should begin the next verse. 15 μμμ, "they made—for it," E. T. In the Heb. ch. xxxix. 4. Compl. omits it.

Verse 11. Copes, ἐπωμίδες, המתח, "shoulder-pieces," E. T. Comp. ver. 14, where they are called ἄμοι. Comp. ch. xxviii. 7. •

Verse 15. They made. So the Sam. and Syr. See ver. 16.

Verse 17. Some of the names of precious stones in this and the following verses may have been accidentally transposed, as ex.

gr. emerald and carbuncle; chrysolite and jasper. Comp. ch. xxviii. 18, and see the Vulg. here.

Verse 21. Because of, ἐκ, ͻy, "according to," E.T. At its second occurrence Al. MS. has κατά, and I have translated accordingly. The Vulg. has "nominibus," and "per nomina:" or it may be rendered by with, as in ver. 13.

Verse 25. The wreaths, $\dot{\epsilon}\mu\pi\lambda\delta\kappa\iota a$, are the cords or tassels of ver. 22. The points of junction, $\sigma\nu\mu\beta$ oλaί, are the upper corners, $\dot{a}\rho\chi ai$, of ver. 24, and the wings, $\pi\tau\epsilon\rho\dot{\nu}\gamma\iota a$, of ver. 27.

Verse 28. Contexture, συνυφή, ΣΥΠ, "curious girdle," E. T. In ver. 29, and ch. xxviii. 8, they call it ὕφασμα.

Verse 29. Held together, בסחיל, "with a lace," E. T., as it were "laced."

Verse 31. Woven throughout, twisted together, διϋφασμένον, συμπλεκτόν, και ΠΠ΄ ΣΟ, "as the hole of an habergeon," E. T., "oramque per gyrum capitii textilem," Vulg. See ch. xxviii. 32, or 28.

Verse 38. Separation (or separate thing) of the sanctuary, ἀφόρισμα τοῦ ἀγίου, צוד הקדש, "the holy crown," E. T., "sacra venerationis," Vulg. Separation is the idea of זון in all the oriental
tongues. Schl. The Syr. has "ונורות». Comp. Lev. xxi. 12, and
see Parkh. The Arab. has "of the sanctuary"?

Verse 40. Placed it on the hem, conformably with ch. xxviii. 37, or 33. Here, however, it is the contrary, or at least apparently so, אחנו עליו פחיל, so that I have thought that we should read $\dot{\epsilon}n'$ airó for $\dot{\epsilon}nl$ τ 6, or $\dot{\epsilon}n'$ air $\hat{\varphi}$, as Compl. E. T. has "they tied unto it a lace," which would admit of the lace being carried behind, or under the plate.

CHAPTER XXXVII.

1. And they made ten curtains for the tabernacle:
2. Eight and twenty cubits (the) length of the one curtain: the same was to all: and four cubits the width of the one curtain.
3. And they made the vail of blue, and purple, and spun scarlet, and fine

twined linen, a woven work of cherubim; they put it upon four imperishable pillars gilt with gold; and their capitals (were) of gold, and their four bases of silver. 5. And they made the vail of the door of the tabernacle of the testimony of blue, and purple, and spun scarlet, and fine twined linen, a woven work of cherubim: 6. And their pillars five. and the hooks; and their capitals and their cornices they gilt with gold, and their five bases (were) of brass. 7. And they made the court, as regards the south, hangings of the court of fine twined linen, an hundred and an hundred: 8. And their pillars (were) twenty, and their bases twenty. 9. And the side to the north, an hundred and an hundred: and the side to the south, an hundred and an hundred, and their pillars, twenty, and their bases, twenty. 10. And the side to the sea, curtains of fifty cubits; their pillars ten, and the bases of them ten. 11. And the side to the east, of fifty cubits; 12. Hangings of fifteen cubits along the flank; and their pillars three, and their bases three. 13. And on the second flank, from end to end, towards the gate of the court, curtains of fifteen cubits; their pillars three, and their bases three. 14. All the curtains of the tabernacle (were) of fine twined linen: 15. And the bases of their pillars (were) of brass, and the hooks of them silver. and their capitals silvered over with silver, and the pillars silvered over with silver, all the pillars of the court. 16. And the vail of the gate of the court, 15 EXOD.

embroiderer's work, of blue, and purple, and spun scarlet, and fine twined linen; twenty cubits the length, and the height and the width five cubits, made equal to the hangings of the court: 17. And their pillars four, and their bases four, of brass; and their hooks of silver, and their capitals silvered over with silver: 18. And all the pins of the court round about (were) of brass, and they were silvered over with silver. 19. And this (was) the appointment of the tabernacle of the testimony, as was appointed by Moses, that the ministration should be of the Levites, by means of Ithamar the son of Aaron the priest. 20. And Beseleel the son of Urias, of (the) tribe of Juda, made (all things) as the Lord had appointed to Moses; 21. And Eliab, the son of Achisamach, of (the) tribe of Dan, who was chief artificer in the woven (works), and the needle works, and (the) embroidered (works), to weave in the scarlet and in the fine linen.

Omissions.

Verse 1. Every wise-hearted man among them that wrought the work, after "and." Of fine twined linen, and blue, and purple, and scarlet: (with) cherubims of cunning work made he them, at the end. In the Heb. ch. xxxvi. 8. So Compl.

They proceed from this point to ver. 35 in the Heb. So Compl. Verse 3. The repetition of "made he it," before "of cherubim." Compl. has it.

Verse 4. And, before "gilt;" them, after it. He cast, before "their four."

Verse 6. Of them, after "hooks."

Verse 7. Heb. xxxviii. 9. Southward, תמינה. Comp. vv. 9,

11; or as regards the south, גוב Comp. ch. xxvii. 9. "In cujus australi plaga," Vulg.

Verse 8. Brazen, before "bases." Al. MS. has it. The hooks of the pillars and their fillets (were) of silver, at the end. Compl. has it. Similarly in vv. 9, 10. Comp. ver. 15.

Verse 11. Eastward, מזרחה, after "east." Comp. vv. 7, 9, 10.

Verse 14. Round about, after "tabernacle." So Vulg.

Verse 15. Of the pillars, and the fillets, before "of them."

Verse 16. And, after "linen."

Verse 17. And their fillets, after "capitals."

Verse 18. Of the tabernacle and, after "pins." Comp. ch. xxvii. 19.

Verse 19. The repetition of the tabernacle. So Vulg. The commandment of, before "Moses." The hand of, before "Ithamar." See Num. iv. 28, 33.

Verse 20. The son of Hur, after "Urias." See ch. xxxi. 2. All, after "made."

Verse 21. With him, before "Eliab." In blue and in purple and, before "in scarlet." Compl. has it.

Insertions.

Verse 4. And, after "gold."

Verse 5. The, before "vail." Of the testimony, after "tabernacle." Of cherubim, at the end. See ver. 3. Not in Compl.

Verse 8. And, at the beginning.

Verse 9. And the side to the south an hundred and an hundred, and, before "their pillars." Comp. ver. 7. Not in Al. MS. or Compl.

Verse 15. Their, before "pillars." The pillars, before "silvered over."

Verse 17. And, before "their hooks."

Verse 18. And they (were) silvered over with silver, at the end. Not in Compl.

Verse 19. And, at the beginning. That, before "the ministration;" should be, after it.

Verse 21. And the needleworks, after "woven (works)." Or perhaps, and the embroidered (works), which follows: either may render DDD. See ch. xxvi. 36.

15-2

Notes.

Verse 7. And an hundred. See ch. xxvii. 18.

Verse 16. The height and the width, ברחב ברחב. The width, when it lay flat, was the height, when it was set up.

CHAPTER XXXVIII.

1. And Beseleel made the ark, 2. And gilt it with pure gold within and without. 3. And he cast for it four rings of gold, two upon the one side, and two upon the second side, 4. Wide (enough) for the staves, so as to bear it upon them. 5. And he made the propitiatory above the ark, of pure gold; 6. And the two cherubim of gold: 7. One cherub upon the one end of the propitiatory, and one cherub upon the second end of the propitiatory: 8. (As living creatures) shadowing with their wings over the propitiatory. 9. And he made the table that (was) set before (the vail), of pure gold: 10. And he cast for it four rings, two upon the one side, and two upon the second side, wide so as to bear (it) by the staves in them. 11. And he made the staves of the ark and of the table, and gilt them with gold. 12. And he made the vessels of the table, both the dishes and the censers, and the cups, and the pouring-vessels, wherein (the priest) shall make libation, of gold. 13. And he made the candlestick, which giveth light, of gold, 14. Solid, the shaft, and the reeds out of both its 15. Out of its reeds (were) the shoots projecting, three out of this, and three out of that, made equal to each other: 16. And their lamps which are upon the extremities, almond-shaped, out of them; and the receptacles (of oil) out of them, that the lights might be upon them; and the seventh receptacle, which is on (the) extremity of the lamp, upon the summit above, wholly of solid gold; 17. And upon it seven golden lights, and its tongs of gold, and their vessels for drawing off (the oil) of gold. 18. The same silvered over the pillars, and cast for the pillar rings of gold, and gilt the bars with gold, and gilt the pillars of the vail with gold: and he made the links of gold. 19. The same made also the hooks of the tabernacle of gold, and the hooks of the court, and hooks in order to stretch out the covering above, of brass. 20. The same cast the silver capitals of the tabernacle, and the brazen capitals of the door of the tabernacle, and the gate of the court; and for the pillars he made silver links upon the pillars: the same silvered them over. 21. The same made the pins of the tabernacle, and the pins of the court, of 22. The same made the brazen altar out of the brazen fire-pans, which were (belonging) to the men who revolted with the assembly of Kore. 23. The same made all the vessels of the altar, and its firepan, and the base, and the basons, and the flesh-hooks of brass. 24. The same made an appendage to the altar, a network underneath the fire-pan, under it even unto the half thereof; and he put on it four

rings of brass upon the four sides of the appendage of the altar, wide (enough) for the bars, so as to bear the altar upon them. 25. The same made the holy oil of the anointing, and the composition of the incense, a pure work of a perfumer. 26. The same made the brazen laver, and its base of brass, out of the mirrors of the fasting women who fasted at the doors of the tabernacle of the testimony, on the day when he pitched it. 27. And he made the laver in order that out of it Moses and Aaron and his sons might wash their hands and (their) feet; when they were entering into the tabernacle of the testimony, or when they were coming near unto the altar to minister, they washed themselves out of it, as the Lord had appointed to Moses.

Omissions.

Verse 1. Of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it, at the end. Complut. has it all. Al. MS. has the measurements. In the Heb. ch. xxxvii. 1.

Verse 2. And made a crown of gold to it round about, at the end. Compl. and Al. MS. have it.

Verse 3. By the four corners of it, after "gold." Al. MS. has it. Rings, twice, after two. The Vulg. omits the second. Compl. has it.

In the verses which follow they omit, or abridge, the description of the staves, the measurements of the mercy-seat, and the description of the cherubim, and of the table: for which see ch. xxv. 13—30. They are in Compl.

Verse 13. Pure, before "gold." Made he the candlestick, his, before "shaft." And his branch, his bowls, his knops, and his flowers,

were of the same, and six, before "reeds." The remaining account of the candlestick is much abridged. See for it, ch. xxv. 31—38.

Verse 22. An abridgement of ch. xxxviii. 1, 2, in the Heb.

Verse 23. An abridgement of ch. xxxviii. 3, in the Heb.

Insertions.

Verse 5. Above the ark, after "propitiatory." See ch. xxv. 21. Verse 9. Set before (the vail), την προκειμένην, after "table." See ch. xxvi. 35.

Verse 15. Which giveth light, after "candlestick." Comp. Luke xi. 36, John. i. 9.

From ver. 18 to ver. 21 is a brief repetition of passages which have already occurred in the foregoing chapters. See also ch. xxxix.

Verse 22. Comp. in Heb. ch. xxxviii. 1—7. Out of the brazen fire-pans, which were (belonging) to the men who revolted with the assembly of Kore, Num. xvi. 37, 39.

Verse 26. On the day when he pitched it, at the end. See ch. xl. 2, 17, xxxviii. 8.

Verse 27. In the Heb. ch. xl. 30-32.

Notes.

Verse 26. The fasting-women who fasted, אמור אמור אמור (the women) assembling, which assembled," ch. xxxviii. 8. They may have read ממות. See Jerome, adv. Jovin, 1. 10. These women probably assembled for the purposes of divine worship and service, of which fasting formed a part. See Luke ii. 37. Comp. 1 Sam. ii. 22, in Al. MS. and Num. xxv. 6. Onk. and the Syr. have "to pray," the Vulg. "excubabant."

CHAPTER XXXIX.

1. All the gold, which was worked up in the works according to all the workmanship of the sanctuary, was, of the gold of the first-fruits, nine and twenty talents, and seven hundred and twenty sicli, according to the holy siclos. 2. And of silver, a portion set apart by the inspected men of the

assembly, an hundred talents; and a thousand seven hundred and seventy five sicli, one drachma for the head, (being) the half of the siclos, according to the holy siclos. 3. Every one (gave) who passed through the inspection from twenty years (old) and above, (amounting) to the sixty myriads, and (being in addition) three thousand five hunderd and fifty. 4. And the hundred talents of the silver were for the casting of the hundred capitals of the tabernacle, and for the capitals of the vail; 5. An hundred capitals to the hundred talents, a talent for the capital. 6. And he made the thousand seven hundred and seventy five sicli into the hooks for the pillars, and gilt their capitals, and decorated them. 7. And the brass of the portion set apart (was) seventy talents, and a thousand five hundred sicli. 8. And they made out of it the bases of the door of the tabernacle of the testimony, 9. And the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about, 10. And the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of the testimony. 11. And the sons of Israel made (these things) as the Lord had appointed to Moses, so they made (them). 12. But the remaining gold of the portion set apart they made (into) vessels, to minister therewith before the Lord. 13. And the blue that was left over and above. and (the) purple, and the scarlet, they made (into)

Aaron's ministerial clothing, so that he might minister therein in the sanctuary. 14. And they brought the clothing unto Moses, and the tabernacle, and its vessels, its bases and bars, and the pillars: 15. And the ark of the covenant, and its staves; and the altar, and all its vessels: 16. And the oil of the anointing, and the incense of the composition, and the pure candlestick, 17. And its lamps, lamps of the burning, and the oil of the light. 18. And the table of the presentation, and all its vessels, and the loaves that were set before (the vail): 19. And the clothing of the sanctuary, which is Aaron's, and the clothing of his sons, for the execution of the priest's office: 20. And the hangings of the court, and the pillars, and the vail of the door of the tabernacle, and of the gate of the court: 21. And all the vessels of the tabernacle, and all its instruments, and the hides, rams' skins dyed red, and the coverings of a jacinth colour, and the coverings of the rest; and the pins, and all the instruments which (were required) for the works of the tabernacle of the testimony. 22. Whatsoever things the Lord appointed to Moses, so did the sons of Israel make all the furniture. 23. And Moses saw all the works, and they had done them in the manner which the Lord had appointed to Moses; so had they done them. And Moses blessed them.

Omissions.

Verse 2. In the Heb. ch. xxxviii. 25. After the shekel of the sanctuary, at the end. See vv. 1, 3. The Vulg. has it only once.

Verse 9. In the Heb. ch. xxxviii. 31. All, before "the pins," twice. So Vulg.

Verse 10. In the Heb. ch. xxxviii, 30. And the brazen altar, at the beginning.

Verse 13. In the Heb. ch. xxxix. 1. Cloths of service—and made, after "they made." So Vulg. Comp. ch. xxxi. 10, xxxv. 19, ver. 41.

Verse 14. In the Heb. ch. xxxix. 33. All, before "its vessels." See *Insertions*, ver. 10. His taches, his boards, before "its bases." Also the description of its coverings, which follows, here; introducing it in ver. 21.

Verse 15. And the mercy-seat, at the end.

Verse 17. Heb. v. 37. And all the vessels thereof, after "burning." Verse 19. Heb. v. 41. And cloths of service to do service in the holy place, at the beginning. See ver. 13.

Verse 20. And his sockets, after "pillars." Al. MS. has it.

Insertions.

Verse 2. A portion set apart, after "silver." Comp. ver. 7, and ver. 1, where they have $\frac{\partial \pi a \rho \chi \hat{\eta}_{S}}{\partial s}$: "oblatum," Vulg. Men, after "inspected." See E. T. at the end of ver 26, ch. xxxviii. "Armatorum," Vulg. One, before "drachma."

Verse 4. Hundred, before "capitals." Not in Al. MS. or Compl.

Verse 6. Sicli, after "seventy-five." E. T. supplies "shekels." Verse 10. And all the instruments of the tabernacle of the testimony, at the end.

Verse 12. But the remaining gold of the portion set apart they made into vessels to minister therewith before the Lord.

Verse 13. (That was) left over and above, after "blue." Therein, after "minister," "quibus indueretur," Vulg.

Verse 18. Of the presentation, $\tau \hat{\eta} s$ $\pi \rho o \theta \hat{\epsilon} \sigma \epsilon \omega s$, after "table." See ch. xl. 4, 2 Chr. ii. 4.

Verse 20. Of the door of the tabernacle, and, after "vail." Verse 23. Moses, after "appointed." Comp. ver. 22.

Notes.

Verse 1. Seven hundred and twenty, 730 Heb. Al. MS. has repared, and so Compl.

Verse 4. Capitals, κεφαλίδων, ΜΤΙ "sockets," **E.** T. See ch. xxvi. 19, 32; xl. 16 (18). They were rather bases (so Vulg.) than capitals. But they may have wished to preserve the meaning of the Heb. word, as denoting preeminence and regulation. Comp. "the head of the corner:" and our use, in building, of the term "principals." In ver. 20, Al. MS. has βάσειε for ΥΠΙ. See Omissions.

Verse 7. The Heb. has 2400, and so Al. MS.

Verse 17. Burning, מערכה, "to be set in order," E. T. indicating the use for which they were so set. Comp. ch. xxvii. 21, Lev. xxiv. 3, 4.

CHAPTER XL.

1. And the Lord spake unto Moses, saying, 2. On (the) first day of the first month, at the new moon, thou shalt set up the tabernacle of the testimony.

3. And thou shalt place (therein) the ark of the testimony, and shalt screen the ark with the vail. 4. And thou shalt bring in the table, and shalt present its presentation; and shalt bring in the candlestick, and set on its lamps. 5. And thou shalt place the golden altar, in order to burn incense, before the ark, and shalt set a covering of a vail upon the door of the tabernacle of the testimony. 6. And the altar of the produce-offerings thou shalt place by the doors of the tabernacle of the testimony, and shalt set the tabernacle around, and all that belongs to it thou shalt

sanctify round about. 9. And thou shalt take the oil of the chrism, and anoint the tabernacle, and all things that (are) therein, and sanctify it, and all its vessels, and it shall be holy. 10. And thou shalt anoint the altar of the produce-offerings, and all its vessels, and shalt sanctify the altar, and the altar shall be holy 12. And thou shalt bring near Aaron and his sons to the doors of the tabernacle of the testimony, and shalt wash them with water. 13. And thou shalt put on Aaron the holy clothing, and anoint him, and sanctify him, and he shall execute the priests office unto me. 14. And his sons thou shalt bring near, and shalt put coats on them. 15. And thou shalt anoint them in the same manner as thou anointedst their father, and they shall execute the priests office unto me: and it shall be, so as to be to them an unction of the priestly office for ever, unto their generations. 16. And Moses did all things, whatsoever the Lord commanded him, so he did. 17. And it came to pass in the first month, in the second year, they being come forth out of Egypt, at the new moon, the tabernacle was set up. 18. And Moses set up the tabernacle, and put on the capitals, and inserted the bars, and set up the pillars. 19. And he stretched out the curtains over the tabernacle, and put the covering of the tabernacle on it above, as the Lord had appointed to Moses. 20. And having taken the testimonies, he put (them) into the ark; and he placed the staves under the ark. 21. And he brought the

ark into the tabernacle, and set on the covering of the vail, and screened the ark of the testimony, in the manner that the Lord had appointed to Moses. 22. And he set on the table in the tabernacle of the testimony, on the north (side)—without the vail—of the tabernacle. 23. And he presented upon it (the) loaves of the presentation before the Lord, in the manner that the Lord had appointed to Moses. 24. And he put the candlestick into the tabernacle of the testimony, on the side of the tabernacle towards the south. 25. And he set on it its lamps before the Lord, in the manner that the Lord had appointed to Moses. 26. And he placed the golden altar in the tabernacle of the testimony, over against the vail, 27. And burnt upon it (the) incense of the composition, as the Lord had appointed to Moses. 29. And the altar of the produce-offerings he put by the doors of the tabernacle. 33. And he set up the court round about the tabernacle and the altar; and Moses completed all the works. 34. And the cloud covered the tabernacle of the testimony, and the tabernacle was filled with (the) glory of the Lord. 35. And Moses was not able to enter into the tabernacle of the testimony, because the cloud overshadowed it, and the tabernacle was filled with (the) glory of the Lord. 36. Moreover when the cloud went up from the tabernacle, the sons of Israel removed with their carriages. 37. But if the cloud went not up, they did not remove until a day on which the cloud went up.

38. For a cloud was on the tabernacle by day, and fire was upon it by night, before all Israel, in all their removings.

Omissions.

Verse 2. Of the tent, after "tabernacle." So Vulg. Michaelis. ap. Parkh. on hin, interprets it of the outer coverings of the tabernacle. Comp. ver. 19 (17). But should not in that case the words be transposed? It seems more probable that they are put in apposition. Comp. ver. 6.

Verse 3. Therein, after "place." Compl. has ἐκεῖ.

Verse 5. Of the testimony, after "ark." Al. MS. and Compl. have it. The, before "covering."

Verse 6. Of the tent, as in ver. 1. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein, ver. 7, in Heb. Comp. in it ver. 30. Compl. has it. And hang up the hanging at the court gate, ver. 8, in Heb. So Compl. And thou shalt anoint the laver and his foot, and sanctify it, ver. 11, in Heb. So Compl.

Verse 18. Its, before "capitals—bars—pillars." Al. MS. has it, after κεφαλίδαs and στύλους, and Compl. after the latter. The Vulg. omits the pronouns. And set up the boards thereof, after "capitals." In Num. iii. 36, they render קרשי by κεφαλίδες, but here, I think, it is put for ארני. See ch. xxxix. 4.

Verse 20. And put the mercy-seat above upon the ark, at the end. Compl. has it. The Arab. has "vail" for "propitiatory." See ver. 21.

Verse 22. Side, after "north." Al. MS. has κλίτος, and so Compl.

Verse 24. Over against the table, after "testimony." Compl. has it.

Verse 28. And he set up the hanging of the door of the tabernacle. Compl. has it.

Verse 29. Of the tent of the congregation, after "tabernacle." Al. MS. has τοῦ μαρτυρίου. And offered upon it the burnt-offering and the meat-offering, as the Lord commanded Moses. Compl. has them.

Verses 30-32. The description of the setting up of the laver, and the use to which it was put. Comp. ver. 7, and ch. xxx. 18-21. They are in Compl.

Verse 33. And set up the hanging of the court gate, after "altar." Comp. ver. 8. Compl. has it.

Verse 36. All, after "with." So Vulg. Comp. ver. 38.

Verse 37. Then, 1, after "up."

Verse 38. The house of, before "Israel."

Insertions.

Verse 2. At the new moon, after "month." Comp. ver. 17.

Verse 5. Of a vail, after "covering." Of the testimony, at the end. Comp. Omissions.

Verse 6. And all that belongs to it thou shalt sanctify, after "around." Not in Al. MS. or Compl.

Verse 17. They being come forth out of Egypt, after "year." So the Samar.

Verse 25. Its, before "lamps."

Verse 33. All, before "the works," "omnia perfecta sunt," Vulg. So Sam. and Arab.

Notes.

Verse 4. Set on, $\epsilon \pi \iota \theta \dot{\eta} \sigma \epsilon \iota s$, העליח, "light," E. T. cause the light, or flame, of the lamps to be on the summit of the branches of the candlestick. So in ver. 23.

Verse 6. Doors, החם, "door," E. T., θύραν. Al. MS. Compl. It had but one entrance, see ver. 5, unless they included that into the most Holy Place. Set the tabernacle around, περιθήσεις τὴν σκηνήν, "set up the court," E. T., "circumdabisque atrium tentoriis," Vulg. The enclosure of the court, being formed of hangings, might be looked upon as a large open tent. Al. MS. has αὐλήν, and so Compl.

Verse 17. At the new moon, νουμηνία, שחדר לחדש, "on the first (day) of the month," E. T., and possibly the Gr. may mean nothing more. Parkhurst on חדש, contends that the Jewish months were not lunar. Comp. Num. x. 10, xxviii. 11; Ps. lxxxiii. 1. Jonathan's אווי is equivocal, as it may mean either the moon or the month. See Targ. on Genes. vii. 11. דישי ירוא is the Syr. for νουμηνίας, Col. ii. 16.

Verse 20. Under, "על, " on," E. T., "subditis infra vectibus,"
Vulg. See Patr. on ch. xxv. 12. The rings for the staves of the

table seem to have been at the lower part of it, ch. xxv. 26, and so may also those of the ark.

Verse 22. Of the tabernacle, would come more correctly before "without the vail." But της σκηνής may be connected with τὸ πρὸς βοὂρόαν.

Verse 35. Overshadowed it, ἐπεσκίαζεν ἐπ' αὐτήν, זיֹטָן מְלֵי, "abode thereon," E. T., "operiente," Vulg. Comp. Luke i. 25; Matt. xvii. 5.

Verse 36. With their carriages, ἀπαρτία. Judith. iii. 10. סמעיהם, "their journeys." Comp. Num. x. 12. "per turmas suas," Vulg. See ver. 38. In Deut. x. 11, they render של ממסע by ἄπαρον. It means here their travelling equipage, the necessaries for their journey.

Verse 38. A cloud was, יווה מנן יהוה "The cloud of the Lord," E. T. They probably read היה.

LEVITICUS.

LEVIT. 16

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LEVITICUS.

FROM THE GREEK OF THE LXX.

CHAPTER I.

1. And the Lord called Moses, and spake to him out of the tabernacle of the testimony, saying, 2. Speak thou to the sons of Israel, and thou shalt say unto them. When a man of you bringeth gifts unto the Lord, of the beasts, even of the beeves, and of the sheep, ye shall offer your gifts. 3. If his gift (be) a whole burnt-offering, he shall bring a male without blemish out of the beeves unto the door of the tabernacle of the testimony; he shall offer it an acceptable (offering) before the Lord. 4. And he shall lay (his) hand upon the head of the produce-offering (which is) to be accepted for him, to make atonement on his behalf. 5. And they shall slay the steer before the Lord; and the sons of Aaron, the priests, shall offer the blood, and shall sprinkle the blood on the altar round about, the (altar which is) at the doors of the tabernacle of the testimony. 6. And having flayed the whole burnt-offering, they shall dismember it limb by limb. 7. And the sons of Aaron, the priests, shall put fire upon the altar, and heap wood upon the fire. 8. And the sons of Aaron, the priests, shall heap the dissevered pieces, and the head, and the fat, upon the wood, which (is) on the fire, which is on the altar. 9. Moreover the intestines and the

feet they shall wash with water: and the priests shall put the whole upon the altar: it is a produce-offering, a sacrifice, an odour of a sweet smell, to the Lord. 10. Also if his gift to the Lord (be) from the sheep, he shall offer it a male without blemish as well from the lambs as from the kids, for whole burnt-offerings. 11. And he shall lay his hand upon its head; and they shall slay it on (the) side of the altar to (the) north, before the Lord: and the sons of Aaron, the priests. shall sprinkle its blood on the altar round about. 12. And they shall divide it limb by limb, and the head, and the fat; and the priests shall heap them upon the wood, which (is) on the fire, which (is) on the altar. 13. And the intestines and the feet they shall wash with water; and the priest shall offer the whole, and shall put (them) upon the altar: it is a produceoffering, a sacrifice, an odour of a sweet smell, to the Lord. 14. Also if from the fowls he offereth a produce-offering, his gift to the Lord, he shall even offer his gift from the turtle-doves, or from the 15. And the priest shall offer it at the altar, and nip off the head; and the priest shall put (it) upon the altar, and wring out the blood against the base of the altar. 16. And he shall take away the crop with the feathers, and shall cast it out beside the altar eastward into the place of the ashes. And the priest shall break it off from the wings, and not divide (it), and shall put it upon the altar, on the wood which (is) on the fire: it is a produce١

offering, a sacrifice, an odour of a sweet smell, to the Lord.

Omissions.

Verse 4. His, before "hand." So Vulg. And, after "offering."

Verse 6. Of it, at the end, "his pieces," E. T., "in frusta," Vulg. Similarly in ver. 12.

Verse 9. His, before "intestines," and before "feet." So Vulg. Similarly in ver. 12. Comp. ver. 13, ch. viii. 19.

Verse 15. His, before "head." So Vulg. Compl. has it. Thereof, after "blood." So Vulg. Similarly in vv. 16, 17.

Insertions.

Verse 2. Even, before "of the beeves," supplied by E. T., "id est," Vulg. Not in Al. MS.

Verse 5. (Is) at the, before "doors." Comp. Exod. xl. 6. "Est ante," Vulg., "is by," E. T.

Verse 8. And, before "the head." The Vulg. has "videlicet," even. Is, before "on the altar:" $\delta \nu \tau a$ refers to $\xi \hat{\nu} \lambda a$ going before. Comp. vv. 12, 17.

Verse 9. It is, after "altar," אוה occurs in vv. 13, 17. E. T. supplies "to be."

Verse 10. To the Lord, after "gift."

Verse 11. And he shall lay his hand upon its head, at the beginning. See ver. 4. Not in Compl.

Verse 14. He offereth, after "fowls." E. T. supplies "be," "fuerit," Vulg.

Verse 17. And, after "wings." E. T. supplies "but," "et," Vulg.

Notes.

Verse 3. An acceptable (offering), δεκτόν, τζής, "of his own voluntary will," E. T., "ad placandum sibi Dominum," Vulg. The means appointed for his acceptance? See Ps. xix. 15, Ex. xxviii. 34, ch. xix. 5, xxii. 19, 20, 21: "ut acceptabilis sit," Lat. Tr. of Sam. T. "ut sit ei placabile," Do. of Onk. and Arab. "ad placationem sibi obtinendam, Do. of Syr. "in beneplacitum pro se," Do. of Jonath., and to the same purpose, Pool, Patrick, Rosenmüller, Horsley, Lee ap. Barret, Luther.

Verse 5. They shall slay, DMO, "he shall slay:" in ch. iii. 2, 8, they have σφάξει. Comp. ch. xiv. 19. In ch. iii. 13, iv. 15, 24, xiv. 13, they have σφάξουσι, as here. Comp. 2 Chr. xxx. 17, ch. iii. 3. It may mean the particular Levite whose office at that time it was. KNDD, "lanius," Jonath. So Rosenm., Boothroyd. Similarly in ver. 11, where Boothroyd, "one shall kill."

Verse 7. Heap, ἐπιστοιβάσουσιν, Ecclus. viii. 3, ינרכן, "lay in order," E. T. Comp. Gen. xxii. 9. The priests, הכהן, "the priest," namely, Aaron. See vv. 8, 9, 12.

Verse 9. The priests shall put, "π the priest shall burn," E. T. Al. MS. and Compl. have ἐπιθήσει δ ἱερεύς. See ver. 17, Ex. xxix. 13, ch. iv. 35.

Verse 15. Nip, or snip off, according as we suppose it to have been done with the fingers, or with a knife. The Arab. favours the latter? Comp. ch. v. 8. Schl. has "ungue secet." The Vulg. has "retorto ad collum capite, ac rupto vulneris loco." Against the base, "i, "at the side," E. T., "super crepidinem," Vulg. Schl. says $\beta \acute{a}\sigma \iota s$ h. l. "est solum, s. pavimentum;" but I do not see why. It may mean the flat side of the altar, against which the sprinkled blood would fall. Comp., however, ch. iv. 7, v. 9, where they render "ID" by $\beta \acute{a}\sigma \iota s$, and in the latter place by $\tau o \iota \chi s s$. Comp. Ex. xxx. 3.

CHAPTER II.

1. Moreover when a soul shall offer a gift, a sacrifice to the Lord, fine flour shall be his gift, and he shall pour oil upon it, and put frankincense upon it: it is a sacrifice. 2. And he shall bring (it) unto the sons of Aaron, the priests; and the priest, having taken from it a handful of the fine flour with the oil, and all its frankincense, shall even place its memorial upon the altar: (it is) a sacrifice, an odour of a sweet smell, to the Lord. 3. And that which is left of the sacrifice (shall be) for Aaron and his sons, holy of holies of the sacrifices of the Lord. 4. Moreover

when he shall offer a gift, a sacrifice baked from the oven, a gift to the Lord of fine flour, (he shall offer) unleavened loaves kneaded in oil, and unleavened wafers anointed with oil. 5. Moreover if thy gift (be) a sacrifice (taken) from a frying-plate, fine flour kneaded in oil, unleavened they are. 6. And thou shalt break them (into) fragments, and pour oil upon them: they are a sacrifice to the Lord. 7. Moreover if thy gift (be) a sacrifice (taken) from a grate, fine flour shall be dressed (for it) with oil. 8. And he shall offer the sacrifice, which he shall have made of these things, to the Lord, and shall offer (it) unto the priest. 9. And the priest having drawn near unto the altar, shall take away from the sacrifice its memorial, and the priest shall place (it) upon the altar: (it is) a produce-offering, an odour of a sweet smell, to the Lord. 10. But that which is left of the sacrifice (shall be) for Aaron and his sons, holy of holies, of the produce-offerings of the Lord. 11. Every sacrifice, which ye offer to the Lord, ye shall not make leavened: for (as to) all leaven, and all honey, ye shall not offer therefrom, to make a gift-produceoffering to the Lord. 12. (As a gift) of firstfruits, ye shall offer them to the Lord, but upon the altar they shall not be brought up for an odour of a sweet smell to the Lord. 13. And every gift of your sacrifice shall be salted with salt; make not to cease the salt of the Lord's covenant from your sacrifices; on every gift of yours ye shall offer salt to the Lord your God. 14. Moreover if thou offer a sacrifice of firstfruits to the Lord (thou) shalt offer new ears (of corn) parched, and pounded, to the Lord: and (thus) thou shalt offer the sacrifice of the firstfruits. 15. And thou shalt pour oil upon it, and place upon it frankincense: it is a sacrifice. 16. And the priest shall offer up its memorial, of the ears (of corn) with the oil, and all its frankincense: it is a produce-offering to the Lord.

Omissions.

Verse 2. It, after "bring," So Vulg. Compl. has it. His, before "handful." So Vulg. Thereof, after "flour," and after "oil." So Vulg. Similarly in ver. 16.

Verse 13. And, after "salt." Thy, before "Lord." God, Heb. See Insertions.

Verse 14. Thy, before "firstfruits," twice. Compl. has it the second time. By the fire, after "parched."

Insertions.

Verse 1. It is a sacrifice, at the end. Comp. ver. 6, 15. So the Samar. T.

Verse 4. Of, in, before "fine flour," "de," Vulg. A gift to the Lord, after "oven." Not in Compl.

Verse 6. And, at the beginning. To the Lord, at the end.

Verse 9. The priest, before "shall place."

Verse 12. To the Lord, at the end.

Verse 13. To the Lord your God, at the end. "Your God" is not in Compl.

Verse 14. To the Lord, and, after "pounded." So Vulg.

Verse 16. It is, before "a produce-offering," supplied by E.T.

Notes.

Verse 1. A soul, ψυχή, ΕΊΣΙ, "any," Ε.Τ., "anima," Vulg. Theodoret's comment is λογικός γὰρ τὸ ἄλογον προσφέρει, (ch. i. 2.) ή δὲ ψυχὴ τὸ ἄψυχον, Qu. 1.

Verse 2. From it, משם, from thence, "thereout," E. T., משנה, Sam. Tr. and Arab. See ver. 9.

Verse 4. He shall offer, probably $\psi \nu \chi \dot{\eta}$, understood, meaning a man. Comp. vv. 1, 8. חקרב, "thou bring," E. T. Al. MS. has $\pi \rho \sigma \sigma \phi \dot{\epsilon} \rho \eta s$.

Verse 5. Frying-plate, τηγάνου, מחבת, "(baken) in a pan," "on a flat plate or slice," E. M. See Parkh. on חבת. It was probably something like the girdle, used for baking in Scotland and the North of England. Pict. Bible. They are, i. e. the wafers, λάγανα, mentioned in ver. 4. And this will account for the pl. αὐτά, in ver. 6. Al. MS. has ἔσται, חחיה, "it shall be," E. T., and so Compl.

Verse 7. Grate, ἐσχάρας, מכרד מת (baken) in the frying-pan," E. T., "craticula," Vulg. They so render מכבר ב. Ex. xxvii. 4, explained there by מעשה רשה מחשה "net-work." Comp. ch. vi. 39, (Heb. vii. 9), where they have ἐπί for the Heb. ב. See Parkh. on שח, and Adam Clarke's note on ver. 5, in which he goes at length into the various modes of baking used in the East. Here they seem to have taken it for a sort of gridiron.

Verse 11. To make a gift-produce-offering, καρπῶσαι δῶρον. The latter word, however, should begin ver. 12. "Adolebitur in sacrificio Domino. Primitias tantum eorum offeretis ac munera," Vulg. Onk., Syr., and Ar. connect it with ver. 12. Jonathan refers it to the leaven and honey.

Verse 13. Shall be salted, הממה, "thou shalt season," E. T. Comp. Mark ix. 49.

Verse 14. New ears (of corn), νέα χίδρα, seems to represent and ברמל new ears—out of full ears," Ε. Τ., "de spicis adhuc virentibus—in morem farris," Vulg. φρύξαντες τῶν σταχύων τὸ δράγμα, καὶ πτίσαντες, Josephus, Ant. III. 10. 5. Comp. ch. xxiii. 14, Ex. xiii. 4, Josh. v. 11.

CHAPTER III.

1. Morrover if his gift to the Lord (be) a sacrifice of salvation, if indeed he bring it of the beeves, whether (it be) male, or whether (it be) female, he

shall bring it without blemish before the Lord. 2. And he shall lay (his) hands upon the head of the gift, and shall slay it before the Lord at the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood upon the altar of the whole burnt-offerings round about. 3. And they shall bring of the sacrifice of the salvation a produce-offering to the Lord, the fat that covereth the paunch, and all the fat that (is) on the paunch. 4. And the two kidneys, and the fat which (is) on them, which (is) on the thighs, and the lobe which (is) on the liver, with the kidneys, he shall take away. 5. And the sons of Aaron, the priests, shall offer them upon the altar, upon the whole burnt-offerings, upon the wood which (is) on the fire on the altar: (it is) a produce-offering, an odour of a sweet smell, to the Lord. 6. Moreover if his gift (be) of the sheep, a sacrifice of salvation to the Lord, male or female, he shall bring it without blemish. 7. If he bring a lamb (as) his gift, he shall bring it before the Lord. 8. And he shall lay (his) hands upon the head of his gift, and shall slay it at the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood upon the altar round about. 9. And he shall offer of the sacrifice of the salvation a produce-offering to the Lord, the fat, and the loin without blemish, together with the muscles of the back, he shall take it away; and all the fat which covereth the paunch, and all the fat which (is) on the paunch. 10. And having taken away both the kidneys, and the fat which (is) on them, which (is) on the thighs, and the lobe which (is) on the liver, with the kidneys, 11. The priest shall offer (them) upon the altar: (it is) an odour of a sweet smell, a produceoffering to the Lord. 12. Moreover if his gift (be) of the goats, he shall also bring (it) before the Lord. 13. And he shall lay (his) hands upon its head, and they shall slay it before the Lord by the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood upon the altar round about. 14. And he shall offer of it a produceoffering to the Lord, the fat that covereth the paunch, and all the fat which (is) on the paunch. 15. And he shall take away both the kidneys, and all the fat which (is) on them, which (is) on the thighs, and the lobe of the liver with the kidneys. 16. And the priest shall offer (them) upon the altar: (it is) a produce-offering, an odour of a sweet smell, to the Lord: all the fat (shall be offered) to the Lord. 17. (This shall be) an institute for ever to your generations, in your every habitation; all fat and all blood ye shall not eat.

Omissions.

Verse 1. He, κικ, before προσαγάγη. αὐτό should perhaps be αὐτός, or αὐτοῦ. Grabe has the former in the text, and the latter in the margin. Compl. has αὐτός.

Verse 2. His, before "offering," and "hand." Comp. vv. 8, 13. "Manum," Vulg. Compl. has it after $\chi \epsilon \hat{i} \rho a s$.

Verse 4. It, before "shall he take away." τόν before ἐπὶ τοῦ ηπατος in some measure supplies it. So ver. 10. Comp. ver. 15.

Verse 5. Which (is), before "upon the wood." Al. MS. has rá.

Verse 6. For, before "a sacrifice." The Vulg. has "et hostia." Al. MS. and Compl. θυσίαν, governed by προσοίσει?

Verse 7. He, אחה, after "if." See ver. 1. Then, 1, before "shall he."

Verse 8. His, before "hand." So ver. 13. Thereof, after "blood." So ver. 13.

Verse 9. Thereof, after "fat." So Vulg.

Verse 11. It, after "offer." See Notes.

Verse 12. It, after "offer." Compl. has it.

Verse 13. Thereof, after "blood.". See ver. 8.

Verse 14. His offering, βΓΓΓΓ, after "thereof." The Vulg. has "in pastum ignis," with reference to ver. 11. Comp. also ver. 16. Grabe inserts δῶρον αὐτοῦ, with an asterisk. The Syr. and Ar. have "and he shall offer thereof an offering to the Lord."

Verse 15. Above, before "the liver." Comp. vv. 4, 10. It, before "shall:" "arvinam jecoris," Vulg.

Verse 16. Them, after "burn" Comp. ver. 11. (It is) the food of, before "offering." For, before "a sweet savour."

Insertions.

Verse 1. To the Lord, after "gift." Indeed, μέν, before "he bring." It, before "of the beeves." Grabe reads αὐτός, or αὐτοῦ, for αὐτό. See Omissions. E. T. supplies "it."

Verse 2. Before the Lord, after "slay it." Comp. ch. i. 5. Not in Al. MS. Comp. ver. 13. Of the whole burnt-offerings, after "altar." See ch. i. 3—5, and ver. 5.

Verse 4. Which (is), after "lobe." See Omissions. So ver. 10. See ch. iv. 9.

Verse 5. The priests, after "Aaron." See ch. i. 5, 11, ii. 2. So the Syr. On the altar, after "fire." So the Samar. Not in Compl.

Verse 8. The doors of, before "the tabernacle." Comp. ver. 2. So the Syr. and Ar., and Vulg. "in vestibulo." The priests, after "Aaron." See vv. 5, 13.

Verse 9. All, before "the fat which covereth." Not in Al. MS. or Compl. See vv. 15, 16, ch. vi. 33.

Verse 12. Of the, before "goats." Comp. vv. 1, 6.

Verse 13. The Lord, by the doors of, before "the tabernacle." Comp. vv. 2, 7, 8. The Vulg. has "in introitu." The priests, comp. vv. 5, 8.

Verse 15. All, before "the fat." Not in Al. MS. See ver. 16, ch. iv. 35.

Verse 16. To the Lord, after "sweet smell." See ch. i. 9, 13, ii. 2.

Notes.

Verse 3. They shall bring, הקריב, "he shall offer," E. T., "offerent," Vulg. See ch. i. 5.

Verse 9. The loin, ὀσφύν, π'ΣΝ, "rump," E. T. It means the large heavy tail of the Eastern sheep, which, according to Herodotus, III. 115, required to be kept off the ground by a small cart attached to it. See Parkhurst and Ludolf. Hist. Æth. I. 17, Bochart, Hist. I. 2. Russell, Aleppo, speaks of them in Syria, and they are to be found in Affghanistan, and in the southern steppes of Russia, bordering on the Black Sea.

Verse 11. Shall offer (them), that is, the whole offering, consisting of all these parts. In ver. 16 the Heb. has the plural. Odour of a sweet smell, DTD, "food," E. T. See ch. xxi. 6 (where "and" is inserted by E. T.) and 17, Mal. i. 7. "Pabulum ignis," Vulg. Comp. Ps. l. 8—13, and see Adam Clarke.

CHAPTER IV.

1. And the Lord spake unto Moses, saying, 2. Speak unto the sons of Israel, saying, When a soul shall sin before the Lord unintentionally (in deviating) from all the commandments of the Lord (concerning) things which he ought not to do, and shall do any one of them: 3. If indeed the chief priest, who hath been anointed, shall sin, so that the people sin also, he shall even bring for his sin, which he hath sinned, a steer out of the beeves without blemish to the Lord

(a sacrifice) for the sin. 4. And he shall bring the steer unto the door of the tabernacle of the testimony before the Lord, and shall lay his hand upon the head of the steer before the Lord, and shall slay the steer in the presence of the Lord. 5. And the priest who (is) anointed, who hath been perfected as to his hands, having taken of the blood of the steer, shall also bring it in, into the tabernacle of the testimony. 6. And the priest shall dip his finger into the blood, and shall sprinkle of the blood seven times before the Lord, towards the holy vail. 7. And the priest shall put of the blood of the steer upon the horns of the altar of the incense of the composition, which (is) before the Lord, which (is) in the tabernacle of the testimony: and he shall pour out all the blood of the steer at the base of the altar of the whole burntofferings, which is at the doors of the tabernacle of the testimony. 8. And all the fat of the steer which (is a sacrifice) for sin he shall take away from it, the fat which covereth the intestines, and all the fat which (is) on the intestines: 9. And the two kidneys, and the fat which (is) on them, which (is) on the thighs, and the lobe which (is) on the liver, with the kidneys, he shall take it away; 10. In the same manner as it is taken away from the steer that (is) of the sacrifice of the salvation; and the priest shall offer (them) upon the altar of the produce-offering. 11. And the hide of the steer, and all his flesh, with the head, and the extremities, and the paunch, and

the dung: 12. They shall even carry forth the whole steer without the camp into a clean place, where they pour out the ashes, and shall burn it on wood in a fire; on the (place) of pouring out the ashes it shall be burnt. 13. Moreover if all (the) assembly of Israel shall err through ignorance unintentionally, and (the) thing be hid from the eyes of the assembly, and they shall do (any) one of all the things commanded of the Lord not to be done, and shall offend, 14. And the sin become known to them which they have sinned in respect thereto, the assembly also shall bring a steer out of the beeves without blemish (as a sacrifice) for the sin, and shall bring it unto the doors of the tabernacle of the testimony. 15. And the elders of the assembly shall lay their hands upon the head of the steer before the Lord, and they shall slay the steer before the Lord. 16. And the priest who (is) anointed shall bring in of the blood of the steer into the tabernacle of the testimony. 17. And the priest shall wet (his) finger with the blood of the steer, and shall sprinkle seven times before the Lord, in front of the vail of the sanctuary. 18. And the priest shall put of the blood upon the horns of the altar of the incense of the composition, which is before the Lord, which is in the tabernacle of the testimony: and he shall pour out all the blood at the base of the altar of the produce-offerings, which (is) at the door of the tabernacle of the testimony. 19. And he shall take away from it all the fat, and shall offer (it) upon the altar. 20. And he shall treat the steer in the same manner as he treated the steer of the sin-(offering); so shall it be treated: and the priest shall make atonement for them, and the sin shall be remitted unto them. 21. And they shall carry forth the whole steer without the camp, and shall burn the steer in the same manner as they burned the former steer: it is a sin-(offering) of (the) assembly. 22. Moreover when the ruler shall sin, and shall do (any) one of all the things commanded of the Lord his God not to be done, unintentionally, and shall sin, and shall offend, 23. And the sin shall become known to him which he hath sinned in respect thereto, he shall also offer his gift, a he-goat out of (the) goats, a male without blemish. 24. And he shall lay his hand upon the head of the he-goat; and they shall slay it in (the) place where they slay the whole burnt-offerings before the Lord: it is a sin (offering). 25. And the priest shall put of the blood of the (he-goat) of the sin-(offering) with (his) finger upon the horns of the altar of the whole burnt-offerings; and all its blood he shall pour forth at the base of the altar of the wholeburnt offerings. 26. And all its fat he shall offer upon the altar, as the fat of the sacrifice of salvation; and the priest shall make atonement for him from his sin, and it shall be remitted unto him. 27. Moreover if (any) one soul of the people of the land shall sin unintentionally, in doing (any) one of all the things commanded of the Lord not to be done, and shall offend. 28. And the sin shall become known to him which he hath sinned in respect thereto, he shall even bring a she-goat out of (the) goats, a female without blemish he shall bring, for his sin which he hath sinned. 29. And he shall lay (his) hand upon the head of his sin-(offering): and they shall slay the she-goat of the sin-(offering) in the place where they slay the whole burnt-offerings. 30. And the priest shall take of its blood with (his) finger, and put (it) upon the horns of the altar of the whole burnt-offerings; and all its blood he shall pour out at the base of the altar. 31. And he shall take away all the fat, in the same manner as the fat is taken away from a sacrifice of salvation, and the priest shall offer (it) upon the altar for an odour of a sweet smell to the Lord, and the priest shall make atonement for him. and (his sin) shall be remitted unto him. 32. Moreover if he bring a sheep (as) his gift for the sin, he shall bring it a female without blemish. 33. And he shall lay his hand on the head of the (gift for) the sin, and they shall slay it in (the) place where they slay the whole burnt-offerings. 34. And the priest having taken the blood of the (gift for) the sin with (his) finger, shall put (it) upon the horns of the altar of the whole produce-offering; and all its blood he shall pour out at the base of the altar of the whole burnt-offering. 35. And all its fat he shall take away, in the same manner as (the) sheep's fat is taken away from the sacrifice of the salvation: and the 17 LEVIT.

priest shall lay it on the altar, on the whole burntoffering of the Lord; and the priest shall make atonement on his behalf for the sin which he hath sinned,
and it shall be remitted unto him.

Omissions.

Verse 3. 3, "son of," before IFI. Perhaps they read 3D. So the Arab. Similarly in ver. 14.

Verse 6. *His*, before "finger." So Vulg. Similarly in vv. 25, 30, 34.

Verse 8. 'על, " over," after " covereth."

Verse 10. Them, after "burn," or offer. See ch. iii. 5, and comp. ver. 35.

Verse 11. With, before "his legs," or extremities, and 1, "his," after that and the next two nouns. So the Vulg.

Verse 19. His, before "fat." Comp. vv. 26, 35. Similarly ver. 31, where E. T. "thereof."

Verse 20. This, after "so shall he do with."

Verse 21. Him, after "shall burn." They substitute the steer. The Vulg. omits both.

Verse 25. Take of, before "the blood." And, before "put." See ver. 6, and comp. ver. 30.

Verse 28. His offering, סְרְבְנוֹ, after "bring." The Vulg. has "offeret." Comp. ver. 32. τὸ δῶρον, Compl.

Verse 29. His, before "hand." So Vulg. Comp. ch. iii. 2, 8, 13. Similarly ver. 33. Compl. has it.

Verse 33. For a sin-offering, after "slay it," "immolabit in loco," Vulg. Compl. has it.

Insertions.

Verse 2. Before the Lord, after "sin." Not in Compl. Comp. Ps. li. 4, 1 Sam. xii. 13. Similarly in ver. 4, after "head of the steer." See ver. 15.

Verse 3. Indeed, after "if." Chief, before "priest." So Onk. "Aaron," Cyril, Hier. Cat. х. 6. Pearson on the Creed, Vol. п. р. 104, Heb. хііі. 11.

Verse 5. Who hath been perfected as to his hands, after "anointed,"

of which it is a paraphrase. Schl. See, however, Exod. xxviii. 37. LXX. The Samar. has it.

Verse 7. Of the steer, before "upon the horns," "eodem sanguine," Vulg. Which (is), after "composition." Not in Compl. Is, before "in the tabernacle." Supplied by E. T. and Vulg. Is at, before "the doors." Supplied by E. T. Comp. ver. 18.

Verse 9. Is, before "on them." Supplied by E. T. Which (is), before "on the liver." See ch. iii. 4, 10, 15.

Verse 10. That (is), after "the steer." Not in Compl.

Verse 13. Unintentionally, after "ignorance." It is put for , vv. 2, 22, 27. It is not in the Aldine here. See Schl. ad voc. drovoíws.

Verse 14. To them, after "known." Comp. vv. 23, 28. "Intellexerit," Vulg. Without blemish, after "beeves." The Samar. has ממים. Comp. vv. 3, 23, 28, 32. Doors of the, before "tabernacle," "ostium," Vulg.

Verse 17. Of the steer, after "blood." Of the sanctuary, τοῦ ἀγίου, at the end, or perhaps holy, before "veil," as ver. 6. The Samar. has Ψηρη.

Verse 18. The priest, before "shall put." So the Samar. Of the incense of the composition, after "horns of the altar." So the Sam. See Ex. xxx. 6, xl. 5, 26, whence it appears that the altar of incense was within the tabernacle, before the vail. Is, twice, after "which."

Verse 20. The sin, before "shall be." Comp. vv. 26, 31, 35.

Verse 21. Whole, before "steer without." Comp. ver. 12. Not in Al. MS. The Arab. has it.

Verse 22. Moreover, at the beginning. Comp. vv. 13, 27. The, before "ruler." The Rabbins understand it of the king. Ad. Clarke. See Gen. xxiii. 6, where they render κυμός by βασιλεύς. Shall sin and, before "shall offend."

Verse 25. All, before "its blood." Comp. vv. 7, 18, 30, 34. Reliquum," Vulg.

Verse 28. Therein, after "sinned." Comp. ver. 14, 23. He shall bring, after "blemish."

Verse 29. The she-goat of, before "the sin-offering." Where they slay, after "place." So the Sam. and Syr. Comp. vv. 24, 33.

Verse 34. Of the whole burnt-offering, at the end. Comp. vv. 7, 18, 25. So the Sam. The Vulg. has "ejus."

17-2

Notes.

Verse 3. So that the people sin (also), τοῦ τὸν λαὸν ἀμαρτεῖν, τοῦ πον κον, "according to the sin of the people," E. T., "delinquere faciens populum," Vulg., "to the guilt of the people—that the people be guilty too," Patrick. So Geddes, Boothr., Horsley, Lee. It might possibly be translated (in the manner) that the people sinneth. See Aug. Qu. 23. in Lev.

Verse 6. Towards, κατά. Comp. Acts xxvii. 12, Phil. iii. 14. τος η, "before," Ε. Τ., "contra," Vulg. In ver. 17 they have κατενώπιον. Holy, "sanctum," Aug. ubi. supr.

Verse 15. They shall slay, unw, "shall be killed," E. T. The Syr. is with the LXX. See Note on ch. i. 5, and ver. 24. ch. vi. 25.

Verse 21. They shall carry—and shall burn. So the Syr. קרוציא—ושרא, "he shall carry—and burn," E. T. See Heb. xiii. 11. So in ver. 12.

Verse 23. And, at the beginning, 18, "or," E. T., "et postea," Vulg. See Gesen. on 18, and Patrick, ad loc. Similarly ver. 28.

Verse 32. For the sin, περὶ τῆς ἀμαρτίας, ΠΝΟΛ, "for a sinoffering," E.T. Al.MS. has εἰς ἀμαρτίαν: "victimam pro peccato,"
Vulg. Comp. Rom. viii. 3, ch. v. 6, 7.

Verse 35. Shall lay it, ἐπιθήσει αὐτό, הקמיר. "shall burn them," E. T. See Ex. xxix. 13, and comp. ver. 10. The Vulg., Sam., and Ar. omit האתם. The fat, considered as a whole, or as taken from various parts of the body, may be equally well expressed by a singular or plural pronoun.

On the whole burnt offering, ἐπὶ τὸ ὁλοκαύτωμα, Ἦχικ ὑχ, "according to the offerings made by fire," E. T. Comp. ch. iii. 5, where for πίχιπ ὑχ Ε. Τ. has "upon the burnt-sacrifice." See Patrick on both verses, and Theodoret, Qu. 1. In ch. v. 12 they omit ὑχ. Compl. has τὰ ὁλοκαντώματα.

CHAPTER V.

1. Moreover when a soul shall sin, and hear a voice of adjuration, and the same (being) a witness either hath seen or been privy to (some offence), if he

declare (it) not, he shall take upon himself the sin. 2. That soul, which shall touch any unclean thing, whether a dead body, or unclean (because) torn by wild beasts, or the dead carcases of the unclean abominations, or the dead carcases of the unclean cattle, 3. Or shall come in contact with a man's uncleanness, with all his uncleanness, having touched which he may be polluted, and it hath been hid from him, but afterwards he knoweth it, he shall also offend. 4. The lawless soul which distinctly pronounceth with (his) lips to do evil or to do well with respect to all things whatsoever a man distinctly pronounceth with an oath, and it be hid from him before his eyes, and the same (afterwards) knoweth (it), and sinneth (as to) any one of these things, 5. He shall even publicly declare the sin, concerning what things he hath sinned thereby. 6. And he shall bring to the Lord for those things wherein he hath offended, for the sin which he hath sinned, a female from the sheep, a lamb, or a she-goat out of (the) goats, (as an offering) for sin, and the priest shall make atonement on his behalf for his sin, which he hath sinned, and the sin shall be remitted unto him. 7. But if his hand have not ability sufficient for the sheep, he shall bring, for his sin which he hath sinned, two turtle doves, or two young pigeons, to the Lord, one (as an offering) for sin, and one for a whole burnt-offering. 8. And he shall bring them unto the priest, and the priest shall bring near that for the sin-(offering) first; and

the priest shall nip off its head from the neck, and not divide (it). 9. And he shall sprinkle of the blood of the (offering) for the sin upon the wall of the altar: but the rest of the blood he shall wring out upon the base of the altar; for it is a sin-(offering). 10. And the second he shall make a whole produce-offering, as is fitting; and the priest shall make atonement for his sin, which he hath sinned, and it shall be remitted unto him. 11. But if his hand find not a pair of turtle doves, or two young pigeons, he shall even bring his gift for that (which) he hath sinned, the tenth of the ephi of fine flour (as an offering) for sin: he shall not pour oil upon it, nor put frankincense upon it, because it is (an offering) for sin. 12. And he shall bring it unto the priest; and the priest. having taken a handful from it, shall lay the memorial thereof upon the altar of the whole burnt-offerings to the Lord: it is a sin-(offering). 13. And the priest shall make for him atonement for his sin, which he hath sinned, in respect of one of these things, and it shall be remitted unto him: but that which is left shall be for the priest, as a sacrifice of the fine flour. 14. And the Lord spake unto Moses, saying, 15. A soul, whatsoever forgetfulness shall come upon him unawares, and he sin unintentionally (by taking aught) of the holy things of the Lord, shall even bring for his offence to the Lord a ram without blemish out of the sheep, at an estimated value of sicli of silver, according to the siclos of the sanctuary, for that

wherein he hath offended. 16. And that which he hath sinned (in taking) of the holy things, it he shall repay, and shall add thereto the fifth part, and give it to the priest, and the priest shall make atonement for him with the ram of the offence-(offering), and (his sin) shall be remitted unto him. 17. And the soul which shall sin, and shall do (any) one of all the things forbidden of the Lord, of the things which he ought not to do, and knew (it) not, and shall offend, and take upon himself the sin, 18. Shall even bring a ram without blemish out of the sheep, at an estimated value of silver, for an offence-(offering), unto the priest: and the priest shall make atonement on his behalf for his ignorance, wherein he hath done ignorantly; and he knew (it) not, and it shall be remitted unto him. 19. For with offence he hath offended before the Lord.

Omissions.

Verse 1. Then, 1, before "he shall bear." So Vulg. His, before "iniquity." Similarly ver. 17, ch. vii. 8. Compl. has it.

Verse 2. Or, at the beginning. Al. MS. has H $\psi\nu\chi\dot{\eta}$, $\eta\tau\iota s$. So ver. 4. And if it be hidden from him, he also shall be unclean, and guilty, at the end. See ver. 3.

Verse 3. 13, if, or when, after "or." Withal, 113, after "defiled." See Insertions.

Verse 5. And it shall be, when he shall be guilty in one of these (things), at the beginning. See Insertions. So Vulg.

Verse 8. His, before "neck." So Vulg.

Verse 10. For him, after "atonement." Compl. has it.

Verse 12. According to, by, after "altar." Comp. ch. iv. 35. Compl. has ėni. The Vulg. omits the whole phrase.

Verse 15. j, if, E. T. Al. MS. and Compl. have εαν for η αν.

So ver. 17. Thy, before "estimation." They may have considered the last radical as doubled. So Parkh., but comp. 2 Kings xii. 4. "Qui emi potest," Vulg. See ver. 18, ch. xxvii. 3. "Æstimationem," Vulg. סורסניא, Onk. So Jon., Syr., Ar.

Verse 19. It is a trespass-offering, at the beginning. So Vulg. See Insertions.

Insertions.

- Verse 2. That, at the beginning. Not in Al. MS. nor Compl. Or, after "dead body." See Notes.
- Verse 3. Having touched, άψάμενος, before "which;" compensating for the omission of π. "withal." Afterwards, before "he knoweth it," "postea," Vulg. Comp. ch. iv. 23.
- Verse 4. Before (his) eyes, after "hid from him." Comp. Luke xix. 42. Not in Compl.
- Verse 5. The sin, after "declare;" of which he had been guilty; thus in some measure supplying their omission in the beginning of the verse.
- Verse 6. Which he hath sinned, and the sin shall be forgiven him, at the end. Comp. ver. 10, from which it seems to have been taken. Which he hath sinned, not in Compl.
- Verse 7. The, before "sheep," referring to ver. 6. Not in Al. MS. or Compl.
- Verse 8. The priest, before "shall bring near," and before "shall nip." "Who," E. T., "qui," Vulg. See ch. i. 15.
 - Verse 9. For, before "it is a sin-offering," "quia," Vulg.
- Verse 11. For, before "that," $\pi\epsilon\rho$ ו סיל, אטרווש, "he that sinned," E. T., "pro peccato suo," Vulg. See ver. 13.
- Verse 13. That which is left, after "but." E.T. supplies "the remnant," "reliquum," Vulg. Of the fine flour, at the end. Comp. ch. ii. 1, 3.
- Verse 16. It, before "he shall repay," τὸ θεῖον ὄφλημα, Theodoret. Not in Compl.
 - Verse 18. Of silver, after "value." Comp. ver. 15.
- Verse 19. For, before "with offence," "quia per errorem deliquit," Vulg., connecting it with ver. 18.

Notes.

Verse 1. Shall take upon himself, λήψεται. Comp. Phil. ii. 7. μορφήν δούλου λαβών. יקכל חמהה, "recipiet peccatum suum," Onk. and Syr. יקביל, Jonath. See ver. 17, ch. vii. 8, xvii. 16, xix. 8 (comp. ch. xx. 17?), xxiv. 15. Adjuration, ὁρκισμοῦ, πίκ, "swearing," E. T. When evidence was wanted, the judge ordered proclamation to be made, for any one who knew anything on the subject to come forward and give evidence. To such proclamation a curse was commonly added, against any who should neglect or refuse to give evidence. Boothroyd, Delgado, Michaelis, in Pict. Bib. See Judges xvii. 2, 1 Kings viii. 31, and Patrick ad loc. Ad. Clarke understands it of a person who is demanded by the civil magistrate to answer upon oath. See ver. 4.

Verse 2. Torn by wild beasts, θηριαλώτου, הוה, "beast," E. T. Taking it as disjoined by their insertion of "ον" from θνησιμαίου, they seem to have considered it as equivalent to במרשל. See Gen. xxxi. 39, Ex. xxii. 31, "occisum a bestia," Vulg., ch. vii. 14. Abominations, ארץ, "creeping things," E. T. Either they thought such animals generally abominable (see ch. xi.), or read ארץ. Comp. ch. vii. 11 (21).

Verse 4. Lawless, ἡ ἄνομος, χ, "if—swear," E. T. Grabe's reading, ἡ ᾶν ὀμόση, seems highly probable. It is so in Compl. Schl. suggests ἀνόμως, connecting it with διαστέλλουσα by the omission of the ἢ. "Quicunque juraverit sermone stulto," Arab. Augustine has "anima quæcunque juraverit."

Verse 11. Pour, משל, "put," E. T. The Sam. has מצל, and is followed by the Syr. and Ar. "mittet," Vulg. Comp. ch. ii. 15, where the Heb. is אות, and Vulg. "fundens."

Verse 15. Whatsoever forgetfulness shall come upon him unawares, $\hat{\eta}$ מֿע אֹמּטּן מּעֹדְטֹי אַקּטּן מעל מעל מעל מעל מעל מעל מיס . "if—commit a trespass," E. T. Al. MS. has èaֹע. Comp. Num. v. 27. Schl. thinks that מעל may mean "to cover." Comp. מעיל, "a robe." $\dot{\epsilon}\nu$ אַקּטָּק, "colus. xiv. 7, seems to mean "without intending it," the real effect of his act being hidden from him. See also Wisd. xvii. 3, and comp. ch. vi. 2.

(By taking aught) of the holy things, ἀπὸ τῶν ἀγίων, "כוקר"ש, "in the holy things," E. T., or by withholding somewhat, "aliquid per

oblivionem usurpare, quod debetur sanctis, sive sacerdotibus, aise oblationibus vel primitiarum, vel quicquid hujusmodi," Aug. Qu. 6, in Lev. and to the same purpose Rosenm., Geddes, Boothroyd ap. Barret. Comp. ver. 16.

CHAPTER VI.

1. And the Lord spake unto Moses, saying, 2. Whatsoever soul shall sin, and having neglected shall neglect the commandments of the Lord, and lie in matters relating to (his) neighbour, in a deposit, or respecting a partnership, or respecting plunder, or have injured (his) neighbour as to anything; 3. Or hath found a lost thing, and shall lie concerning it, and swear wrongfully concerning (any) one of all things a man may do, so as to sin therein; 4. It shall even be when he sinneth, and offendeth, he shall even restore the plunder which he hath plundered, or the gain which he hath unjustly gained, or the deposit which was deposited with him, or the lost thing which he hath found, of every matter concerning which he hath sworn wrongfully; he shall even repay it (as to) the capital sum, and shall add the fifth part unto it; to him whose it is, on the day when he is convicted, he shall restore (it). 5. And (for) his offence-(offering) he shall bring to the Lord a ram from the sheep, without blemish, at an estimated value, (with reference) to that (in) which he hath offended. 6. And the priest shall make atonement for him before the Lord, and (his sin) shall be remitted unto him for (any) one of all things which he hath done, and hath offended

therein. 7. And the Lord spake unto Moses, saying, 8. Command Aaron and his sons, saying, 9. This (is) the law of the whole burnt-offering; (let) this the whole burnt-offering (be) on its burning on the altar the whole night until the morning; and the fire of the altar shall be (kept) burning thereon, it shall not be extinguished. 10. And the priest shall put on a linen coat, and a linen wrapper he shall put on about his body, and he shall take away the produce-offering, which the fire shall have consumed, the whole burntoffering, from the altar, and shall set it close before the altar. 11. And he shall put off his clothing, and shall put on other clothing, and shall carry forth the produce-offering without the camp unto a clean place. 12. And (the) fire upon the altar shall be (kept) burning on it, and shall not be extinguished; and the priest shall burn wood on it morning (after) morning, and shall heap on it the whole burnt-offering. and shall lay upon it the fat of (the sacrifice of) the salvation. 13. And fire shall be (kept) burning continually upon the altar; it shall not be extinguished. 14. This (is) the law of the sacrifice, the which the sons of Aaron shall bring before the Lord, in front of the altar. 15. And he shall take away from it in the hollow of his hand (a portion) of the fine flour of the sacrifice, with its oil, and with all its frankincense. the things that are on the sacrifice, and shall offer (it) upon the altar (as) a produce-offering, an odour of a sweet smell, the memorial of it, to the Lord.

16. But that which is left of it Aaron shall eat, and his sons; unleavened it shall be eaten in a holy place; in (the) court of the tabernacle of the testimony they 17. It shall not be baked leavened: shall eat it. I have given it to them (as their) portion from the produce-offerings of the Lord: it is holy of holies, as the (offering for) sin, and as the (offering for) offence. 18. Every male among the priests—they shall eat it: (it is) an everlasting statute unto your generations in respect of the produce-offerings of the Lord: whosoever shall touch them, shall be sanctified. 19. And the Lord spake unto Moses, saying, 20. This (is) the gift of Aaron and of his sons, which they shall offer to the Lord on the day in which thou shalt anoint him: the tenth part of the ephi of fine flour for a sacrifice continually; the half of it in the morning, and the half of it in the evening. 21. On a fryingplate with oil it shall be made; he shall bring it kneaded up (with oil as) fritters, a sacrifice of fragments, a sacrifice for an odour of a sweet smell to the Lord. 22. The priest of his sons who (shall be) anointed in his stead shall make it (ready); (this is) an everlasting law; all (of it) shall be used in sacrifice. 23. And every sacrifice of a priest shall be wholly burnt, and shall not be eaten. 24. And the Lord spake unto Moses, saying, 25. Speak to Aaron and his sons, saying, This (is) the law of the sin-(offering): In the place where they slay the whole burnt-offering, they shall slay the (offerings) for the sin before the

Lord: they are holy of holies. 26. The priest who offereth it shall eat it; in a holy place it shall be eaten, in (the) court of the tabernacle of the testimony. 27. Every one who toucheth its flesh shall be sanctified, and on whomsoever (any) of its blood shall be sprinkled upon (his) garment, whosoever shall be sprinkled (by the blood falling) upon it, shall be washed in a holy place. 28. And an earthen vessel, wherein it may have been boiled, shall be broken: but if it have been boiled in a brazen vessel, he shall scrape it out, and rinse it with water. 29. Every male among the priests shall eat them; they are holy of holies to the Lord. 30. And all the (offerings) for the sin, whereof (some) of their blood hath been brought in to the tabernacle of the testimony to make atonement in the holy (place), shall not be eaten: they shall be burnt in (the) fire. 31. And this (is) the law of the ram of the (offering) for the offence: (such offerings) are holy of holies. 32. In (the) place where they slay the whole burnt-offering, they shall slay the ram of the offence-(offering) before the Lord: and he shall pour the blood upon the base of the altar round about. 33. And all its fat he shall offer from it, and the loin, and all the fat that covereth the intestines, and all the fat that (is) on the intestines, 34. And the two kidneys, and the fat that (is) on them, that (is) on the thighs, and the lobe that (is) on the liver with the kidneys, them he shall take away, 35. And the priest shall offer them upon the altar

(as) a produce-offering to the Lord: they are (an offering) for offence. 36. Every male out of the priests shall eat them: in a holy place they shall eat them; they are holy of holies. 37. As the (offering) for the sin, so likewise (is) the (offering for) the offence: one law (is for both) of them: what priest soever shall make atonement therewith, his it shall be. 38. And the priest who bringeth a man's whole burnt-offering, the skin of the whole burnt-offering which he offereth shall be his. 39. And every sacrifice which shall be made (ready) in the oven, and every (one) which shall be made (ready) on (the) grate, or on (the) frying-plate, (shall be the property) of the priest who offereth it, his it shall be. 40. And every sacrifice made up with oil, and not made up, shall be for all the sons of Aaron, to each (his) equal (share).

Omissions.

Verse 2. His, before "neighbour." airroi, Al. MS.

Verse 4. Or, after "found," which in the Heb. begins the next verse. In, or as to, before "the capital sum."

Verse 6. Unto the priest, at the end. So the Sam. The Syr. has "a gift to the Lord."

Verse 12. The, before "fire." Comp. ver. 13, where the article is omitted in the Heb.

Verse 14. And, at the beginning. So Vulg., and similarly ver. 22, where Compl. has it.

Verse 21. Shalt thou offer, after "meat-offering." They repeat θυσίαν in lieu of it. Compl. has προσούσει.

Verse 22. Unto the Lord, after "for ever." So Vulg. Compl. has it.

Verse 28. Both, 1, before "scoured." So Vulg.

Insertions.

Verse 2. The commandments, after "neglect." Comp. Num. v. 6, where see the Vulg. In matters relating, before "to (his) neighbour." They did not wish to appear to limit it to a falsehood directly addressed to the injured party. And so, at the end, as to anything. Comp. ch. xix. 11. rá is not in Compl.

Verse 9. It shall not be extinguished, at the end. See vv. 12, 13.

Verse 12. And, before "shall not." Not in Compl.

Verse 13. And, at the beginning.

Verse 14. Which, before "the sons of Aaron." So Onk. and Jon. 7. The use of the relative in English excludes that of the following pronoun. I have endeavoured in some degree to mark it by writing "the which."

Verse 15. Its, before "frankincense." See ch. ii. 2. (As) a produce-offering, after "altar." Comp. ch. x. 12, Num. xviii. 9. The Sam. has TEN. See also vv. 18, 35.

Verse 20. For, els, before "a sacrifice." Not in Grabe's text.

Verse 21. A sacrifice, after "fragments." See Omissions. Not in Compl.

Verse 28. It, after "scrape." The Heb. is מרק, "it shall be both scoured," E. T. See Omissions.

Verse 29. To the Lord, at the end.

Verse 31. Of the ram, after "law." See ch. v. 15, 18: similarly ver. 32.

Verse 32. Before the Lord, after "offence-offering." Comp. ch. i. 5. The base of, before "the altar." Comp. Ex. xxix. 12, ch. iv. 7, 18, 25; viii. 15.

Verse 33. And, after "from it." All, before "the fat." Not in Compl. And all the fat that (is) upon the intestines, at the end. See ch. iii. 9.

Verse 34. Which (is), before "on the liver." Comp. ch. iii. 4, 10.

Verse 36. Them, after "they shall eat." Heb. יאכל, "it shall be eaten," E. T. Compl. has βρωθήσεται.

Notes.

Verse 2. Injured, ἠδίκησε, ÞΨʹ, "deceived," E. T. Comp. Ezek. xxii. 29, where it has "used oppression." D'D', Jonath. "oppressit." So Lee, "oppressed, injured," Rosenm., "injuste læsit." Michaelis, "unrecht gethan." It is, however, that sort of oppression which consists in taking away something belonging to another. See ver. 4, and Comp. Mark x. 9, ἀποστερήσηε, "defraud," E. T. DI'DIN N', Syr. Comp. also the Syr. of Luke iii. 14, with the Vulg. here, and the LXX. Prov. xiv. 31. See Schl. on συκοφαντέω and συκοφάντης.

Verse 4. Shall be convicted, ἐλεγχθη, John viii. 9, "convicta delicti," Vulg., "nof his trespass-offering," E. T., "reatus," Schl. of his appearing to be guilty, either to himself or others. Patrick explains it, "when he acknowledges his guilt:" and so the Arab?

Verse 9. On its burning, ἐπὶ τῆς καύσεως αὐτῆς, της της της "because of the burning," E. T. They may have taken it to be τριμ, rendered καύσες by Aq. Ps. ci. 4, with a pronoun affixed. "Quod ponitur super incendio altaris," Arab. and Jonath. To the same purport, "on the burning fuel," Bp. Horsley.

Verse 12. I adopt the reading of Al. MS. ἐπ' αὐτοῦ, on it; ἀπ' αὐτοῦ, Vat. MS. would mean by him. 13, "in it," E. T. Compl. agrees with Al. MS.

Verse 16. Unleavened, MIND, "with unleavened bread," E. T., "unleavened it shall be eaten," Patrick: "absque fermento," Vulg. So Pool, Geddes, Boothroyd. Comp. ch. x. 12.

Verse 17. Produce-offerings of the Lord, "", " of my offerings," E. T., "in Domini incensum," Vulg. See ver. 18.

Verse 18. Priests, בני אהרן, "children of Aaron," E. T. See ver. 29.

Verse 20. Evening, ערב, "night," E. T., "vespere," Vulg, "post meridiem—the afternoon," Aug. Qu. 15, בין הערבים, Sam. ap. Barret. ברמשא, Jonath. Thou shalt anoint him, χρίσης αὐτόν, המשח, "he is anointed." See Ex. xxix. 7.

Verse 21. He shall bring it, הביאנה, "thou shalt bring it in," E. T. See ver. 22, "offeret," Vulg. So the Syr. Comp., however, Ex. xxix. 2, 3. Kneaded up (with oil), Ex. xxix. 2, πεφυραμένη»,

מרבכת, "baken," E. T. Gesen. explains כרכת" to intermix with a liquid." Comp. ch. vii. 2, and 1 Chr. xxiii. 29. So Prof. Lee. Its signification in Arabic is "bene paravit jusculo confractum intritumque panem." Fritters, ελικτά, "fresa," August. ubi sup., "frigetur," Vulg. According to Schl. we should read έρικτά, or έρεικτά, "split," "broken," "contused." See ch. ii. 14, and Hesiod. Scut. Herc. 287. תפיני, however, may be rendered אוגדם, from the tendency to turn or roll up, which things fried have. Parkh. פנה, 10.

Used in sacrifice, ἐπιτελεσθήσεται, by burning. תקטה, "burnt," E. T. See ver. 23, where Vulg. "igne consumetur." Aug. Qu. 17, has "omne consummabitur:" giving the Greek, and adds, "aliqui interpretes dixerunt, omne imponetur:" whence it may be conjectured that they read ἐπιτεθήσεται. ch. i. 9, or they gave ἐπιτελέω the sense of τελέω, "consecrare Deo," Schl.

Verse 25. They slay, משחם, "is killed," E. T. See ver. 32. (ch. vii. 2), ch. i. 5, iv. 15.

Verse 26. Who offereth it, המחמא, "that offereth it for sin," E. T., "qui offert," Vulg. That it was the sin-offering appears from ver. 24.

Verse 38. He offereth, autós, he, represents the repetition of "the priest."

Verse 40. To each (his) equal (share), ἐκάστω τὸ ἶσον, ΜΥΚ כאחיו, "one as much as another," E. T., literally "man as his brother," "mensura æqua per singulos dividetur," Vulg. Comp. Hom. Il. A. 468.

CHAPTER VIL

1. This (is) the law of a sacrifice of salvation, which they shall offer to the Lord. 2. If indeed he offer it for praise, he shall also offer on the sacrifice of the praise loaves of fine flour made up with oil, and unleavened wafers anointed with oil, and fine flour kneaded with oil. 3. Upon leavened loaves he shall offer his gifts, in addition to (the) sacrifice of 18

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praise of salvation. 4. And he shall bring one of all his gifts, (as) a portion set apart to the Lord; for the priest who poureth forth the blood of the salvation (offering), for him it shall be. 5. And the flesh of (the) sacrifice of praise of salvation shall be his; and on the day that it is made a gift, it shall be eaten: they shall not leave of it unto the morning. 6. And if it be a vow, or (if) he sacrifice his voluntary gift, on whatsoever day he bringeth his sacrifice, it shall be eaten, and on the morrow: 7. And that which is left of the flesh of the sacrifice until (the) third day, shall be burnt with fire. 8. But if eating he eat of the flesh on the third day, it shall not be accepted for him who offereth it, it shall not be reckoned to him, it is pollution; moreover the soul which shall eat of it, shall take (upon itself) the sin. 9. And whatsoever flesh may have touched any unclean (thing,) shall not be eaten; it shall be burnt with fire; every clean (person) shall eat (the rest of the) flesh. 10. But the soul which shall eat of the flesh of the sacrifice of the salvation, which is the Lord's, and his uncleanness (is) upon him, that soul shall be destroyed from among its people. 11. And the soul which shall touch any unclean thing, whether from uncleanness of man, or the unclean quadrupeds, or any unclean abomination, and shall eat of the flesh of the sacrifice of the salvation, which is the Lord's, that soul shall be destroyed from among its people. 12. And the Lord spake unto Moses, saying, 13. Speak to the

sons of Israel, saying, All fat of beeves, and of sheep, and of goats, ye shall not eat. 14. And fat of animals that have died, and have been torn by wild beasts shall be made (serviceable) for every work; and for food it shall not be eaten. 15. Every one who eateth fat of the cattle, of the which he shall bring a produce offering to the Lord, that soul shall be destroyed from among its people. 16. All blood ye shall not eat in your every habitation, whether of the cattle, or of the fowls. 17. Every soul that shall eat blood, that soul shall be destroyed from among its people. 18. And the Lord spake unto Moses, saying, 19. Also to the sons of Israel thou shalt speak, saying, He that offereth a sacrifice of salvation, shall bring his gift to the Lord, even of the sacrifice of the salvation. 20. His hands shall offer the produce-offerings to the Lord; the fat which (is) on the breast, and the lobe of the liver, them shall he offer, so as to set upon (the altar) a gift before the Lord. 21. And the priest shall offer up the fat upon the altar, and the breast shall be for Aaron and his sons. 22. And the right shoulder ye shall give (as) a portion set apart for the priest from your sacrifices of the salvation. 23. He from among the sons of Aaron who offereth the blood of the salvation-(offering), and the fat, for him shall be the right shoulder as a portion. 24. For the breast of the portion set on, and the shoulder of the portion set apart, I have taken from the sons of Israel from your sacrifices of the salvation, and have

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given them to Aaron the priest and to his sons, an everlasting statute (requiring them) from the sons of Israel. 25. This (is) the anointing of Aaron, and the anointing of his sons, (giving them a right to a portion) from the produce-offerings of the Lord, in the day when he brought them near, to execute the priests' office unto the Lord: 26. As the Lord commanded to give them, on the day that he anointed them, by the sons of Israel; an everlasting statute unto their generations. 27. This (is) the law of the whole burntofferings, and sacrifice, and (offering) for sin, and (for) the offence, and the making perfect, and the sacrifice of the salvation: 28. Even as the Lord commanded Moses in the mount Sina, on the day that he commanded the sons of Israel to offer their gifts before the Lord, in the wilderness (of) Sina.

Omissions.

Verse 1. Likewise, 1, at the beginning. So Vulg. In the Heb. ver. 11, and so Compl.

Verse 2. Unleavened, מצות, before "loaves." Compl. has it. Cakes mingled, הלולח, before "with oil." See ch. vi. 21.

Verse 4. Of it, before "he shall offer," ἀπ' αὐτοῦ, Al. MS., Grabe, Compl.

Verse 6. Also the remainder of it shall be eaten, at the end.

Verse 8. Of the sacrifice of his peace-offerings, after "flesh." Al. MS. has it, with an asterisk. His, before "iniquity." Comp. ch. v. 1.

Verse 9. And as for the flesh, before "all." Al. MS. has $\kappa a \lambda$ $\kappa \rho \dot{\epsilon} a$, with an asterisk. The Sam. omits the 1, apparently connecting it with 57%, shall be burned. The Syr. does not notice it. The Arab. has, "et eam quæ fuerit munda, non comedet nisi mundus," which gives, I think, the true sense of the passage. They have $\kappa \rho \dot{\epsilon} a$, at the end.

Verse 10. Even, 1, before "that soul." Similarly vv. 11, 15, 17.

Verse 14. Fat, repeated before θηριαλώτων. So Vulg.

Verse 15. For, at the beginning. So Vulg. Compl. has it.

Verse 16. Moreover, 1, at the beginning.

Verse 17. Any manner of, before "blood." So Vulg., Syr.

Verse 19. To the Lord, after "his peace-offerings." Al. MS., Grabe, has αὐτοῦ Κυρίφ, and αὐτοῦ at the end. So Compl.

Verse 20. החוה א, "the breast," E. T., before "to wave," or to set upon (the altar), ἐπιτιθέναι; and אוא, It, after it.

Verse 24. By, 5, before "a statute." See ver. 26.

Verse 27. 5, before each of the various kinds of sacrifice enumerated.

Insertions.

Verse 2. Indeed, μέν. Al. MS. μέν τοι, after "if." Of fine flour, after "loaves."

Verse 4. His, before "gifts."

Verse 5. Shall be his, and, before "on the day:" meaning the person who brings the offering.

Verse 6. It be, after "if," supplied by E. T.

Verse 10. Of, before "the flesh," supplied by E. T. See ver. 11.

Verse 11. Thing, πράγματος, after "unclean," supplied by E. T. Whether from, ħ ἀπό, before "uncleanness." E. T. supplies "as," "vel—sive," Vulg.

Verse 19. Also, at the beginning. Not in Compl. Even, after "the Lord."

Verse 20. And the lobe of the liver, after "breast." Comp. ch. iii. 4, 10, 15. See Aug. Qu. 22.

Verse 23. Tó, before $d\pi \dot{o} \tau \hat{\omega} \nu \nu i \hat{\omega} \nu$, which I have not translated, as it corrupts the sense, and cannot I think be genuine. It is included between brackets in Grabe's Edition, and is not in Compl.

Notes.

Verse 1. They shall offer, יקריב, "he shall offer," יקריב, Sam. "offertur," Vulg., and "offerent," ver. 2. See E. T., ver. 25. In the following verses they use the singular number.

Verse 17. Shall be destroyed, or perish, ἀπολεῖται, "shall be cut off," E. T., "peribit," Vulg., and so Syr. and Arab. See Ex. xxx. 33, Isai. xi. 13, 1 Cor. viii. 11, Ex. xii. 15, Gal. v. 12.

Verse 20. Set upon (the altar) a gift, ἐπιτιθέναι, or ἐπιθείναι, δόμα, πιτης πίτη πίτης πίτης πίτης πίτης πίτης πίτης πίτης τ. Τ., "oblata consecraverit," Vulg. Comp. ver. 24, Num. v. 25, vi. 20, 2 Kings v. 11, ch. xiv. 24. In Num. viii. 11, E. T. has "offer," and LXX. ἀφοριεῖ, the translations here being inapplicable to that passage. Gesenius, however, speaks of such living offerings being led to and fro before the Lord, and refers to the Arab. Tr. of Saadias, to that effect. See Ex. xxix. 24, Ecclus. vii. 31.

Verse 24. The portion set on, τοῦ ἐπιθέματος, התנופה, "the wave-breast," E. T., "elevationis," Vulg. Comp. ver. 20. The portion set apart, התרוכה, "heave-shoulder," E. T. See ver. 4, Ex. xxix. 27: "separationis," Vulg., אמרשותא, Jonath. who also has your for "their," before "sacrifices of salvation," קורשיכון.

Verse 26. As, καθά, איר, "which," E.T. איך, Syr. Comp. ver. 28, where they have even as, δν τρόπον, (comp. Matt. xxiii. 37,) also for אישר: they took it for אישר. See ch. viii. 4.

Verse 27. Making perfect, τελειώσεως, מלואים, "consecrations," E. T. See Ex. xxix. 9, 22, Heb. v. 9, vii. 28. The Syr. has שומליא. Comp. it, Rom. xi. 12.

CHAPTER VIII.

1. And the Lord spake unto Moses, saying, 2. Take Aaron and his sons, and his clothing, and

the oil of the anointing, and the steer which (is an offering) for the sin, and the two rams, and the basket of the unleavened (loaves); 3. And convene all the assembly unto the door of the tabernacle of the testi-4. And Moses did even as the Lord had appointed unto him, and convened the assembly unto the door of the tabernacle of the testimony. 5. And Moses said to the assembly, This is the thing which the Lord hath commanded (us) to do. 6. And Moses brought forward Aaron, and his sons, and washed them with water. 7. And he put on him the coat, and girded him with the girdle, and put on him the under-garment, and placed upon him the cope. 8. And he girded him according to the making of the cope, and bound him close therein: and he put upon it the oracle, and put upon the oracle the Manifestation, and the Truth. 9. And he put the mitre upon his head, and put upon the mitre, on his forehead, the golden leaf, the sanctified holy (thing), even as the Lord had appointed unto Moses. And Moses took of the oil of the anointing, 11. And sprinkled thereof upon the altar seven times, and anointed the altar, and sanctified it, and all things which (were) therein, and the laver, and its base, and sanctified them, and anointed the tabernacle, and all its vessels, and sanctified it. 12. And Moses poured of the oil of the anointing upon the head of Aaron, and anointed him, and sanctified him. Moses brought the sons of Aaron, and put on them

coats, and girded them with girdles, and set mitres on them, as the Lord had appointed unto Moses. 14. And Moses brought the steer, the (offering) for the sin, and Aaron laid—and his sons—(their) hands upon the head of the steer, the (offering) for the sin. 15. And he slew it, and Moses took of the blood. and put it with (his) finger upon the horns of the altar round about, and purified the altar: and he poured out the blood upon the base of the altar, and sanctified it, to make atonement thereon. 16. And Moses took all the fat which (was) on the intestines, and the lobe that (was) on the liver, and both the kidneys, and the fat which (was) on them, and Moses offered (them) upon the altar. 17. And the steer, and its hide, and its flesh, and its dung, he burnt them with fire without the camp, even as the Lord had appointed unto Moses. 18. And Moses brought the ram which (was) for a whole burnt-offering, and Aaron laid—and his sons—their hands upon the head of the ram: and Moses slew the ram; and Moses poured the blood upon the altar round about. 19. And he divided the flesh of the ram into pieces, and Moses offered up the head, and the pieces, and the fat; and the paunch and the feet he washed with 20. And Moses offered up the whole ram upon the altar: it is a whole burnt-offering for an odour of a sweet smell: it is a produce-offering to the Lord, as the Lord commanded Moses. 21. And Moses brought the ram, the second, a ram of making

perfect; and Aaron laid—and his sons—their hands upon the head of the ram. 22. And he slew it; and Moses took of its blood, and put (it) upon the tip of the right ear of Aaron, and upon the extremity of the right hand, and upon the extremity of the right foot. 23. And Moses brought the sons of Aaron, and Moses put of the blood upon the tips of the right ears, and upon the extremities of their right hands, and upon the extremities of their right feet: and Moses poured the blood upon the altar round about. 24. And he took the fat, and the loin, and the fat that (is) on the paunch, and the lobe of the liver, and the two kidneys, and the fat that (is) on them, and the right shoulder: 25. And from the basket of the making perfect, which is before the Lord, he also took one unleavened loaf, and one loaf (made) with oil, and one wafer, and put (them) upon the fat, and the right shoulder: 26. And he put (them) all upon the hands of Aaron, and upon the hands of his sons, and offered them up (as) a portion set apart before the Lord. 27. And Moses took (them) from their hands; and Moses offered them up upon the altar, upon the whole burnt-offering of the making perfect, which is an odour of a sweet smell: it is a produce-offering to the Lord. 28. And Moses having taken the breast, set it apart (as) a portion set on before the Lord, from the ram of the making perfect: and it was to Moses for (his) part, as the Lord commanded Moses. 29. And Moses took of

the oil of the anointing, and of the blood which (was) on the altar, and sprinkled it upon Aaron, and his clothing, and his sons, and the clothing of his sons, with him. 30. And he sanctified Aaron, and his clothing, and his sons, and the clothing of his sons with him. 31. And Moses said unto Aaron and his sons. Boil the flesh in the court of the tabernacle of the testimony, in a holy place: and there ye shall eat it, and the loaves that (are) in the basket of the making perfect, even as it is appointed me, (by God who spake) saying, Aaron and his sons shall eat it. 32. And that which is left of the flesh and of the loaves burn ye in (the) fire. 33. And from the door of the tabernacle of the testimony ye shall not come forth (for) seven days, until (the) day be completed, (the) day of your making perfect; for (during) seven days he shall make your hands perfect; 34. As he did this day, in which the Lord commanded (me) to act, so as to make atonement for you. 35. And at the door of the tabernacle of the testimony ve shall sit (for) seven days, day and night; ye shall watch the watches of the Lord, that ye die not: for so hath the Lord God commanded me. 36. And Aaron performed-and his sons-all the words, which the Lord had appointed unto Moses.

Omissions.

Verse 2. With him, after "sons."

Verse 11. Vessels, after "and all his." The word is inserted

later in the verse, forming part of ver. 10 in the Hcb. Al. MS. preserves the Heb. arrangement.

Verse 14. Their, before "hands." Comp. ch. iii. 2, vv. 18, 21. Compl. has it.

Verse 15. His, before "finger." Compl. has it.

Verse 19. , his, or its, before "pieces." So E. T. and Vulg. Compl. has it. Jun. et Trem. has "sua." Comp. ch. i. 12.

Verse 22. His, before "right hand," and "right foot." So Vulg. after "pedis." Compl. has them.

Verse 23. Their, before "right ear." Compl. has it.

Verse 24. All, before "the fat that (is) on the paunch," inwards, E. T. Compl. has it.

Verse 25. Bread, DΠ, after "oiled." They had already used ἄρτον for Π΄Π. So Vulg. κολλύραν ἄρτον, Compl. On, before "the right shoulder." So Vulg. Compl. has it.

Verse 27. Them, after "took." Off, by, before "their hands," "de manibus," Vulg. They, before "consecrations," and for, after it, partly represented, however, by which is.

Verse 29. Upon, before "his garments—his sons—his sons' garments." So Vulg. before "vestimenta ejus," and "vestes eorum." Compl. has them.

Verse 31. To, before "his sons." At the door, before "of the tabernacle," substituting "in the court."

Verse 35. And, before "keep," "observantes," Vulg. Compl. has it.

Verse 36. By the hand of, before "Moses." Compl. has it.

Insertions.

Verse 2. His, before "clothing." στολάς. The Vulg. has "corum." See ver. 13. Not in Compl.

Verse 5. Is, before "the thing," supplied by E. T. and Vulg.

Verse 10. Of, before "the oil." See vv. 11, 12, 29, Ex. xxix. 7, where they have not $d\pi\delta$, but $i\lambda ai\omega$. They supposed that all the oil would not be requisite. Comp. also ver. 15.

Verse 11. And sanctified it, after "altar." Vessels, after "the tabernacle, and all its." Comp. Omissions, and Num. vii. 1.

Verse 12. *Moses*, before "poured," similarly in vv. 14, 16, 18 twice, 21, 23, 27. So Arab. in vv. 16, 18.

Verse 15. It, after "slew," supplied by E. T. and Vulg.

Comp. vv. 18, 22, where so Vulg., Syr., Ar., Jonath. Of, before "the blood," vv. 18, 23. See Ex. xxix. 12, and the latter part of this verse.

Verse 16. That (was) on, after "lobe," E. T. supplies "above." See Ex. xxix. 13, ch. iv. 9. Which (was) on, after "fat." Comp. ver. 24.

Verse 18. The ram, after "slew," Ex. xxix. 16, "eum," Vulg. Verse 25. Also, κal, before "took." Not in Al. MS. or Compl.

Verse 27. Them, after "offered," supplied by E. T., "suscepta," Vulg. See Omissions.

Verse 28. And, before "it was:" in vv. 29, 30, before "his clothing." So Vulg., Syr, Sam., Jonath.

Verse 31. In a holy place, after "testimony." See Ex. xxix. 31, 32.

Verse 34. In which, after "day."

Verse 35. The Lord God, before "commanded me." צויתי, "I am commanded," E. T. Comp. ver. 31, and see vv. 34, 36. In ver. 31, E. T. has "I commanded," and the Vulg. "præcepit mihi Dominus." Vulg. in this verse, "mihi præceptum est." Comp. ch. ix. 21. Compl. has Κύριος.

Notes.

Verse 19. Feet. So Vulg. and Jonath.

Verse 25. The making perfect, τελειώσεως, ΠΥΙΏ, "unleavened bread," E. T., Ex. xxix. 23. Comp. ver. 31; "the basket of consecrations," E. T.

Verse 26. A portion set apart, תנופה, "a wave-offering," E. T. See Ex. xxxv. 22, xxxviii. 24 (xxxix. 2). "levaverunt," Vulg., quasi תרומה. See ch. ix. 21.

Verse 35. Ye shall sit, "abide," E. T. See Pearson On the Creed, Vol. II. p. 356, Aug. Qu. 24 in Lev.

CHAPTER IX.

1. And it came to pass on the eighth day, Moses called Aaron, and his sons, and the senate of Israel;
2. And Moses said unto Aaron, Take to thyself a calf out of (the) beeves, (as an offering) for sin, and a ram

for a whole burnt-offering, (both) without blemish, and offer them before the Lord. 3. And speak to the senate of Israel, saying, Take ye one he kid out of (the) goats (as an offering) for sin, and a calf, and a lamb of a year old, for a whole produce-offering, (all) without blemish. 4. And a steer, and a ram, for a sacrifice of salvation before the Lord, and fine flour kneaded with oil: for to day the Lord will appear among you. 5. And they took as Moses commanded, over against the tabernacle of the testimony: and all the assembly drew near, and they stood before the Lord. 6. And Moses said, This thing, which the Lord hath said, do ye, and the glory of the Lord will appear among you. 7. And Moses said to Aaron, Draw near unto the altar, and make (ready) thine (offering) for the sin, and thy whole burnt-offering, and make atonement for thyself, and thine house; and make (ready) the gifts of the people: and make atonement for them, as the Lord hath commanded Moses. 8. And Aaron drew near unto the altar, and slew the calf, his (offering) for the sin. 9. And the sons of Aaron brought the blood unto him; and he dipped (his) finger into the blood, and put (it) upon the horns of the altar, and poured out the blood upon the base of the altar. 10. And the fat, and the kidneys, and the lobe of the liver of the (offering) for the sin he offered up upon the altar, even as the Lord commanded Moses. 11. And the flesh, and the hide, he burnt them with fire without the camp. 12. And he

slew the whole burnt-offering: and the sons of Aaron brought the blood unto him, and he poured (it) upon the altar round about. 13. And the whole burntoffering they brought it in pieces: them and the head he put upon the altar. 14. And he washed the paunch and the feet with water: and put (them) upon the whole burnt-offering upon the altar. 15. And he brought the gift of the people, and took the he kid, the (offering) for the sin of the people, and slew it, and purified it, even as the first. 16. And he brought the whole burnt-offering, and made it (ready), as is fitting. 17. And he brought the sacrifice, and filled (his) hands therefrom, and put (it) upon the altar besides the morning whole burnt-offering. 18. And he slew the steer, and the ram of the sacrifice of the salvation, which (was) the people's; and the sons of Aaron brought the blood unto him, and he poured (it) towards the altar round about. 19. And the fat that (was taken) from the steer, and the loin of the ram, and the fat that covereth on the paunch, and the two kidneys, and the fat that (was) on them, and the lobe that (was) on the liver, 20. Even the fatty parts he put upon the breasts, and offered up the fatty parts upon the altar. 21. And Aaron took away the breast and the right shoulder (as) a portion set apart before the Lord, even as the Lord had appointed to Moses. 22. And Aaron having lifted up (his) hands towards the people, blessed them; and he came down, having made (ready) the (offering) for the sin, and the

whole burnt-offerings, and the (offerings) of the salvation. 23. And Moses went in—and Aaron—into the tabernacle of the testimony; and having come forth, they blessed all the people; and the glory of the Lord appeared to all the people. 24. And a fire came forth from the Lord, and devoured the (gifts) on the altar, both the whole burnt-offerings, and the fatty parts; and all the people saw, and was astonished, and they fell upon (their) face.

Omissions.

Verse 7. For, ¬μη, before "the people," for which they have thine house. Compl. has $\pi \epsilon \rho i$.

Verse 9. His, before "finger." So Vulg. Compl. has it. Similarly, before "hand," ver. 22.

Verse 10. 10, twice, before and after הכבר. E. T. has "above," for the first, and "of," for the second, The Vulg. has "reticulum jecoris, que sunt pro peccato." Comp. ver. 19.

Verse 12. Which, E. T., 1, before "he sprinkled:" similarly ver. 18. They substitute καί, and Compl. has αὐτό.

Verse 13. Thereof, after "pieces:" perhaps αὐτά should be αὐτοῦ. And, after "head," καί, Al. MS., Compl.

Verse 15. Which (was), after "he kid." Comp. ver. 18: represented by the repetition of $\tau \acute{o}\nu$.

Verse 19. מן, before האיל. Compl. has amó.

Insertions.

Verse 2. Moses, before "said." Them, after "offer," supplied by E. T. and Vulg.

Verse 7. Moses, at the end.

Verse 11. Them, before "with fire." Not in Compl.

Verse 14. With water, after "feet," "aqua," Vulg. See ch. viii. 19.

Verse 15. Even, kai, before "as."

Verse 19. That (was), before "from the steer." The fat, before

"that covereth:" upon the paunch, after it. Two, before "kidneys." That (was) upon, before "the liver." Comp. ch. iii. 9, 10.

Verse 21. The Lord, before "appointed." Compl. has συνέταξε Μωϋση̂s. The Syr. has "as Moses was commanded." The Samar. "as the Lord commanded Moses." Comp. ch. viii. 35. So too the Ar. and Jonath.

Verse 23. All, after "blessed." See the latter part of the verse, and ver. 24. Not in Compl.

Verse 24. The things, $\tau \acute{a}$, after "devoured." Both, $\tau \epsilon$, after "altar."

Notes.

Verse 3. Senate, ', "children," E. T. They took it from ver. 1, "non male." Schl.

Verse 4. Sacrifice of salvation. So the Syr. אלשלטים לובח לובח ("for peace-offerings, to sacrifice," E. T. The Vulg. takes the verb as in the imperative, "et immolate eos." Fine flour kneaded, σεμίδαλω πεφυραμένην, הבלולה ("a meat-offering mingled," E. T., "similam conspersam," Vulg. אברי הואס האין, "Syr. See ch. ii. 1, and comp. Isai. i. 13, lxvi. 3. Among, ἐν, "אלי, "unto," E. T. Comp. vv. 6, 23. It appeared at the tabernacle, the central point of the camp.

Verse 6. Do ye, ποιήσατε, ומוצא, "that ye should do," E. T., "facite," Vulg., Arab., Bp. Horsley. Jonath. has "removete concupiscentiam malam a corde vestro:" or it may mean, "make ready—the sacrifices." Comp. ver. 7; supplying (is) after "this," as in E. T.

Verse 13. They brought it, aὐτό, אליו, "to him," "ipsam," Vulg., יתה, Jonath., Al. MS. aὐτῷ.

Verse 15. Purified it, ממאהו, "offered it for sin," E. T., as a purification-offering? "expiatoque altari," Vulg.

Verse 18. Towards, $\pi\rho\delta s$. Perhaps against. The Heb. is by, as in ver. 12.

Verse 20. The fatty parts, τὰ στέατα, pl. in the Heb., "adipes," Vulg. The fat of the steer and of the ram, kept separate, and each placed on the breast of the animal to which it belonged. They should have repeated στηθύνια in ver. 21.

Verse 22. Whole burnt-offerings, "the burnt-offerings," E. T. The calf and the lamb. See ver. 3. The Vulg. has them all in the plural.

Verse 24. Was astonished, or, was in a rapture, an ecstasy, «ξέστη, ירנו "shouted," E. T., "amens factus est," Aug. Qu. 29. Comp. Hor. Od. п. 19. "Recenti mens trepidat metu, Plenoque Bacchi pectore turbidum Lætatur," and see Ps. lxxviii. 66.

CHAPTER X.

1. And the two sons of Aaron, Nadab and Abiud. having taken each his fire-pan, put fire upon it, and cast incense upon it, and offered before the Lord strange fire, which the Lord had not bidden them (to offer). 2. And a fire came forth from the Lord, and devoured them, and they died before the Lord. 3. And Moses said unto Aaron. This is it which the Lord spake, saying, In those who draw nigh to me I will be sanctified, and in all the assembly I will be glorified: and Aaron was silent through grief. 4. And Moses called Misadaë, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Come and carry your brethren from before the sanctuary out of the camp. 5. And they came, and carried them in their coats out of the camp, even as Moses had said. 6. And Moses said unto Aaron, and Eleazar, and Ithamar, his sons who were left, Your head ye shall not unmitre, and your garments ye shall not rend, that ye die not, and (so) there will be wrath upon all the assembly: moreover your brethren, all the house of Israel, will weep for the burning (with) which they have been burnt by the Lord. 7. And from the door of the tabernacle of the testimony ye 19 LEVIT.

shall not go forth, that ye die not: for the oil of the anointing, which (is) from the Lord, (is) upon you. And they did according to the word of Moses. 8. And the Lord spake to Aaron, saying, 9. Ye shall drink neither wine nor strong drink, thou and thy sons with thee, whensoever ye shall enter into the tabernacle of the testimony, or when ye are approaching unto the altar, and ye shall not die: (this is) an everlasting statute unto your generations; 10. (That ye may be able) to put a difference between the holy (things) and the profane, and between the unclean and the clean: 11. And to instruct the sons of Israel (as to) all the statutes, which the Lord hath spoken unto them, by (the) hand of Moses. 12. And Moses said unto Aaron, and unto Eleazar and Ithamar, the sons of Aaron who were left, Take ye the sacrifice that is left of the produce-offerings of the Lord, and eat (it) unleavened beside the altar; it is holy of 13. And ye shall eat it in a holy place; for holies. it is an institute to thee, and an institute to thy sons, (giving you a portion) of the produce-offerings of the Lord: for so it is commanded me. 14. And the breast of the separate offering, and the shoulder of the portion set apart, ye shall eat in a holy place, thou and thy sons and thine house with thee; for (as) an institute to thee, and an institute to thy sons, hath (this) been given of the sacrifices of the salvation of the sons of Israel. 15. The shoulder of the portion set apart, and the breast of the separate offering,

they shall offer on the produce-offerings of the fatty parts, (as) a separate offering (for them) to separate before the Lord; and it shall be for thee, and thy sons, and thy daughters with thee, an everlasting institute, even as the Lord appointed unto Moses. 16. And Moses seeking sought out the he-kid, the (offering) for the sin: and it indeed had been burnt: and Moses was wroth with Eleazar and Ithamar, the sons of Aaron who were left, saying, 17. Why have ye not eaten the (offering) for the sin in (the) holy place? for because it is holy of holies, he hath given you this to eat, that ye may take away the sin of the assembly, and make atonement for them before the Lord. 18. For there hath not been brought in of its blood into the sanctuary; in (the) presence, within, ye shall eat it in (the) holy place, even as the Lord appointed unto me. 19. And Aaron spake unto Moses, saying, If to-day they bring their (offerings) for the sin, and their whole burnt-offerings before the Lord, and such things have happened to me! and I eat the (offerings) for the sin to-day, will it be pleasing to the Lord? 20. And Moses heard, and it pleased him.

Omissions.

Verse 6. Unto, before "Eleazar," and before "Ithamar." Comp. ver. 16.

Verse 10. And, at the beginning. Al. MS. has it.

Verse 12. For, after "altar." Compl. has it.

Verse 15. By, b, before "a statute." "It," which precedes, meaning the offering.

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Verse 16. by, with, before "Ithamar." So E. T. and Vulg. Comp. ver. 6.

Verse 17. The, before "holy." The court of the sanctuary, here called the holy place. See ch. vi. 26, and ver. 18.

Verse 19. In the sight of, בעיני, after "pleasing," "placere Domino," Vulg. Similarly in ver. 20.

Insertions.

Verse 1. Two, before "sons." Not in Al. MS. The Lord, before "had not bidden." The Arab. repeats Allah.

Verse 4. Sons, after "Oziel." Not in Compl. And, before "carry." So Vulg.

Verse 6. Who were left, after "sons." See vv. 12, 16.

Verse 7. Which (is) from, τὸ παρά, before "the Lord."

Verse 9. Or when ye are approaching unto the altar, after "testimony."

Verse 13. Is, after "this." Supplied by E. T. and Vulg.

Verse 15. And thy daughters, after "sons." So the Sam. Comp. ver. 14. Moses, at the end. See ch. vii. 28, 38.

Verse 16. Moses, before "was wroth." Comp. 2 Macc. ii. 11.

Verse 17. To eat, after "this." See ch. vi. 26.

Verse 18. In (the) presence, κατὰ πρόσωπον, before "within," "ante faciem intus," Ital. ap. Aug. It may be another rendering of that word, המים: "illatum intra," Vulg. Place, after "holy." So E. T. The Lord, before "appointed me," אַוירוי, "I commanded," E. T., "sicut præceptum est mihi," Vulg. So Onk, Jon., Syr. Comp. ch. vi. 30, ix. 21. συνετάγη μοι, Compl.

Verse 19. Saying, after "Moses."

Notes.

Verse 1. Put fire upon it, ἐπέθηκαν ἐπ' αὐτό, ¡αι, " put fire therein," E. T., " posuerunt desuper," Vulg. Comp. Num. xvi. 18, 38, 46. It may have been nearly flat.

Verse 3. Was silent through grief, κατενύχθη, τη, "held his peace," E. T., "curæ leves loquuntur, ingentes stupent," Senec. Hippolytus, line 607. Comp. Gen. xxvii. 38.

Verse 6. Unmitre, ἀποκιδαρώσετε. They apply it here equally to the covering of Aaron's head and of those of his sons. See

Ex. xxviii. 36, xxxvi. 36, ch. xxi. 10. Moreover, &c. Will weep, as the consequence of God's wrath falling upon them. It assumes that in that case they will have suffered as Nadab and Abihu did.

Verse 14. Separate—set apart. So Syr., Vulg., and Onk. Holy, הוהור, "clean," E. T., "mundissimo," Vulg. Thine house, "thy daughters." Comp. Jer. li. 33, Ezek. xxvii. 6, where they read בתו for הם. The difference, however, between it and בתו is greater. See ver. 15.

Verse 19. If, before "to-day," ¡ਜ਼, "behold," E. T. See Gen. iv. 14. E. T. supplies "if," before "I had eaten." So Onk.

Verse 20. It pleased, In, "he was content," E. T., which in ver. 19, has "will it be accepted?" Comp. Deut. i. 23, Esth. ii. 4, 9.

CHAPTER XI.

1. And the Lord spake unto Moses and Aaron, saying, 2. Speak ye to the sons of Israel, saying, These (are) the beasts which ye shall eat, of all the beasts that (are) upon the earth. 3. Every beast that parteth the hoof and divideth (the foot) into two partitions, like nails, and bringeth up (the) cud among the beasts, these ye shall eat; 4. Of these however ye shall not eat, of them that bring up (the) cud, and of them that part the hoofs, and divide (the foot into) nails; the camel, because this (animal) bringeth up (the) cud, but parteth not (the) hoof, this (shall be) unclean to you. 5. And the hare, because this (animal) bringeth up (the) cud, and parteth not (the) hoof, this (shall be) unclean to you. 6. And the hedgehog, because this (animal) bringeth not up (the) cud, and parteth not (the) hoof; this (shall be) unclean to you. 7. And the swine, because this (animal) parteth the hoof, and divideth (the) hoof into nails, and this (animal) doth not bring up (the) cud, this (shall be) unclean to you. 8. Of their flesh ye shall not eat, and their dead bodies ye shall not touch: these (animals shall be) unclean to you. 9. And these (are the animals) which ye shall eat of all that (are) in the waters: as many as have fins and scales, in the waters; and in the seas, and in the brooks, these ye shall eat. 10. And as many as have not fins nor scales in the water, or in the seas, and in the brooks, of all which the waters give forth, and of every soul that liveth in the water, are abomination, and abominations they shall be to you. 11. Of their flesh ve shall not eat, and their dead bodies ye shall abominate. 12. And all, as many as have not fins nor scales of the (animals) in the waters, an abomination this is to you. 13. And these (are they) which ye shall abominate of the fowls, and (which) shall not be eaten: they are an abomination: the eagle, and the falcon, and the sea-eagle; 14. And the vulture and the kite. and the like to it. 15. And the ostrich, and owl, and sea-gull, and the like to it. 16. And every raven. and the like to it, and hawk, and the like to it. 17. And night-raven, and plungeon, and ibis; 18. And porphyrion, and pelican, and swan; 19. And heron, and torrent-bird, and the like to it; and hoopoe, and bat. 20. And all of the winged (animals) that creep, that go upon four (legs) are abominations to you. 21. But these ye shall eat of the winged (animals) that creep, that go upon four (legs), which have legs higher than its feet, to leap therewith upon the ground; 22. Even these of them ye shall eat; the grub, and the like to it; and the grasshopper, and the like to it; and the serpent-fighter, and the like to it; and the locust, and the like to it. 23. Every creeping (thing) of the winged (animals) to which there are four feet, is abomination to you. 24. And by them ye will be polluted: every one who toucheth their dead bodies shall be unclean until evening. 25. And every one who taketh up (any) of their dead bodies, shall wash his garments, and shall be unclean until evening. 26. And among all the beasts that which is parting (the) hoof, and divideth (the foot into) nails, and cheweth not the cud, they shall be unclean to you: every one who toucheth their dead bodies shall be unclean until evening. 27. And every one that goeth on hands among all the wild beasts which go upon four (legs) is unclean to you; every one who toucheth their dead bodies shall be unclean until evening. 28. And he who taketh up (any) of their dead bodies shall wash his garments, and shall be unclean until evening: these are unclean to you. 29. And these are unclean to you, from among the reptiles that (are) on the earth; the weasel, and the mouse, and the land crocodile; 30. (The) shrew mouse, and chameleon, and newt, and lizard, and mole. 31. These (are) unclean to you from among all the reptiles that (are) on the earth, every one who

toucheth them when dead, shall be unclean until evening. 32. And every thing whereupon (any) of them when they (are) dead shall fall, shall be unclean, of every wooden vessel, or garment, or skin; every vessel wherein any work whatever is done, shall be dipped in water, and shall be unclean until evening: and (then) it shall be clean. 33. And every earthen vessel, into the inside of which (any) of these shall fall, whatsoever things are within (it) shall be unclean, and it shall be broken. 34. And all food which is eaten, whereunto there shall come (such) water upon it, shall be unclean: and all drink which is drunk in every such vessel shall be unclean. 35. And every thing whereupon (any) of their dead bodies shall fall shall be unclean; ovens and cauldron-stands shall be pulled down: these things are unclean, and these shall be unclean to you. 36. Nevertheless (the water) of fountains of waters, and of a pit, and of a collection of water, shall be clean: but he who toucheth their dead bodies shall be unclean. 37. Moreover if (any) of their dead bodies shall fall upon any seed for sowing, that is to be sown, it shall be clean. 38. But if water have been poured upon any seed, and there fall (any) of their dead bodies upon it, it is unclean to you. 39. Moreover when (any) of the beasts shall die, the which it is for you to eat, he who toucheth their dead bodies, shall be unclean until evening. 40. And he who eateth of the dead bodies of these shall wash (his) garments, and shall bathe himself in

water, and be unclean until evening; and he who taketh up (any) of their dead bodies shall wash (his) garments, and bathe in water, and be unclean until evening. 41. And every reptile, which creepeth upon the earth, this shall be an abomination to you: it shall not be eaten. 42. And every one that goeth on (its) belly, and every one that goeth upon four (legs) continually, (every animal) which aboundeth in feet among all the reptiles that creep on the earth, ve shall not eat it, because it is an abomination to you. 43. And ye shall in no wise make your souls abominable with all the reptiles that creep on the earth, and ye shall not be polluted with these, and ye shall not be unclean with them. 44. For I am the Lord your God: and ye shall be sanctified, and ye shall be holy, for I, the Lord your God, am holy: and ye shall not pollute your souls with all the reptiles that move on the earth. 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: and ye shall be holy, because I the Lord am holy. 46. This (is) the law concerning the beasts and the fowl, and every soul that moveth in the water, and every soul that creepeth on the earth. 47. To put a difference between the unclean and between the clean, and between those of viviparous (animals) that are eaten, and between those of viviparous (animals) that are not eaten.

Omissions.

Verse 1. Unto them, at the end. So Vulg.

Verse 10. They, DR, before "are abomination." So Vulg. Similarly in vv. 13, 26, 27, 42.

Verse 21. Every, before "flying," or winged.

Verse 23. But, 1, at the beginning. Compl. has rai.

Verse 26. Not, after "divideth,"

Verse 29. Creep, after "that," "his quæ movetur," Vulg. Comp. ver. 41. Compl. has it. After his kind, at the end. καὶ τὰ ὅμοια αὐτῷ, Compl.

Verse 34. Of, D, at the beginning. So Vulg.

Verse 40. His, before "garments." Compl. has it.

Verse 42. Whatsoever, כל עד כל "which aboundeth." אור כל שני may perhaps be expressed by διαπαντός.

Verse 46. Living, before "soul that moveth." Gen. i. 20, 24, ii. 7, and ver. 10. Compl. has it.

Insertions.

Verse 3. Beast, after "every." Needless, being expressed afterwards. Two, before "partitions." Expressed in Latin by "bifidus." See above, $\delta\iota\chi\eta\lambda\circ\hat{\nu}\nu$. It occurs in Deut. xiv. 6, and the Sam. here. And, before "bringeth up." Supplied by E. T. and Vulg.

Verse 4. And divide the foot into nails, after "hoofs." Perhaps they thought that in these words lay the cause of the camel's exclusion. Parkh. says "though the camel has two toes plainly distinct on the upper side of his foot, yet on the under side the foot is fleshy and solid, except only between the two claws, or extremities of the toes, which are, however, united by a web like that of a goose." Gesen. has "it divides not the hoof entirely through." See Patrick ad loc., and Bochart, Hieroz. I. 2.

. Verse 6. Not, after "bringeth." Probably a mistake. It is not in Compl., Al. MS., nor Deut. xiv. 7.

Verse 9. And, at the beginning. Similarly vv. 12, 14, 16, 20, 22, 26, 34, 42, 43. (Are the animals) which, before "ye shall eat," similarly ver. 13. Not in Compl. Have, coriv acrois, before "fins," "habet," Vulg., similarly in vv. 10, 12. And, before "in the seas."

Verse 10. In the water, or, after "scales." Comp. vv. 9, 12.

Verse 12. Of the (animals), before "in the waters."

Verse 13. They are, $\tilde{\epsilon}\sigma\tau\iota$. Comp. Omissions, ver. 13, and ver. 35.

Verse 26. Dead bodies, after "their." Until evening, at the end. See ver. 27. The latter is in the Syr.

Verse 28. Are, after "these." So Vulg. See ver. 35. Supplied by E. T.

Verse 31. That (are) on the earth, after "reptiles." Comp. vv. 29, 41, 43.

Verse 33. Are, before "within." E. T. supplies "is."

Verse 35. Are, after "things," supplied by E. T. These, after "unclean, and." Not in Compl.

Verse 36. Of waters, after "fountains." So Samar. See Rev. xiv. 7. And, before "a collection." E. T. supplies "wherein there is:" "et," Vulg.

Verse 38. Any, πâν, before "seed." Comp. ver. 37. The Vulg. transfers it to the person who pours: "Si quispiam perfuderit."

Verse 40. And shall bathe himself in water, after "garments."

Verse 41. Shall be—to you. The Syr. has "to you." E. T. and Vulg. supply "shall be."

Verse 42. To you, at the end. Comp. vv. 41, 43. Not in Compl.

Verse 43. On the earth, after "creep." Comp. vv. 31, 41.

Verse 44. Am, before "the Lord," and before "holy," supplied by E. T. and Vulg. Similarly in ver. 45.

Verse 45. The Lord, after "because I."

Verse 46. Concerning, περί, before "the beasts."

Notes.

Verse 5. The hare, δασύποδα, ¡ΕΒ, "coney," E. T. The Vulg. has "chærogryllus" here, and "lepus" in ver. 6. So Compl. The Greek proverb, δασύπους κρεῶν ἐπιθυμεῖς is represented in Terence by "lepus tute es, et pulpamentum quæris." The animals with large heads, as the hare and rabbit, according to Harmer, ix. 30, are signified by Aronebeth, and those with pointed heads, as the Daman Israel, Jerboa, porcupine, &c. by Shaphan. In which

case the Vulgate's is the best translation. See Michaelis Qu. 92 to Niebuhr, and comp. Deut. xiv. 7, where Aq. has λαγωόν, for NIII. The Rabbins say that they avoided the use of that word for fear of giving offence to Ptolemy's queen, whose name was Lagus, Hody, Π. 2. See Theodoret, Qu. 11, Ps. civ. 18, Prov. xxx. 26.

Verse 6. The hedgehog, χοιρογρύλλιον. See Schl. ad voc. π. "The hare," Ε. Τ.

Verse 10. Give forth, ἐρεύγεται. Send up in immense shoals to the surface, so as to be visible there. ΥΝ, "that move in," E. T., "moventur et vivunt," Vulg. See Gen. i. 20.

Verse 13. Falcon, γρύπα, "falco ossifragus," DAB, "ossifrage," E. T, "grypem," Vulg., "giri-falco," Diodati. The Sam. Vers. has "accipiter?" AND, from ND, spoliare? but this would apply to any bird of prey. Bochart, H. II. 2. 5, has γρυπαίετος, aquila rostro insigniter adunco. The sea-eagle, ἀλιαίετος, or "ospray," E. T. is by some considered as the same bird as the ossifrage. See Pliny, N. H. L. x. c. 3. Ov. Met. VIII. 147, Bewick On Birds.

Verse 15. The ostrich, στρουθόν, בת יענה, "owl," E. T., "struthionem," Vulg., often called struthiocamelus. "Chrysost. in Job, στρούθους λέγει τους στρουθιοκαμήλους, ώς και Σύμμαχος έξέδωκεν. Ιτα etiam, Euseb., Basil., Hieron., Theodoret., Procop. in Isaiam, Olympiodorus in Jerem., et Suidas in Σειρήνας, Theophrast. Hist. Plant. IV. 4, δορκάδα, καὶ στρουθὸν, καὶ ἔτερα τῶν θηρίων, quia mediæ naturæ est inter aves et feras. στρουθών συνωρίδας ὀκτώ in Ptolemæi pompa processisse narrat Callixenus Rhodius, Athen. L. v. c. 7. Pollux, L. I. c. 10. s. 7, Arabes στρουθών δοραιs in bello contegi narrat. So Strabo, L. xvi. Struthophagos has aves venari scribit, ταις δοραίς των στρουθών σκεπασθέντας. Hesych, στρουθός 'Αττικοί δέ τούς στρουθοκαμήλους, a word not in use when the LXX wrote. Galen. de Prob. Suc. Alim. c. 6, έν δὲ τοῖς μεγάλοις στρουθοῖς απ νῦν ονομάζουσι στρουθοκαμήλους. So the Targums, Arab., and Syr. נעמא, or געמיתא. in Arab. נעאם is an ostrich, and געמיתא, a camel. So Maimon. in Tract. de Cib. Vet. c. 3, Abrah. Peritsol. Chazkuni in Lev., Dav. de Pomis in Lexico. Porta cœli, fol. 22. In Isaiah and Jeremiah it is described as φιλέρημος." Bochart, Hieroz. II. 2. 14, 18. I give this note as a specimen of his great erudition, and power of accumulating authorities upon the subjects of which he treated. See Job xxx. 29, Isai. xliii. 20, xxxiv. 14, Lam. iv. 3, where E. T. "ostriches," and so Prof. Lee on Job. E. M. in Isai. xxxiv. 14. בת יענה, daughter of vociferation. The ostriches so called from their crying to each other in the night. See Shawe, cited by Parkhurst, and Gesenius.

Owl, γλαῦκα, DDΠΠ, "night-hawk," E. T. See ver. 17, "noctuam," Vulg. Parkh. thinks it may be a ravenous species of owl, mentioned by Hasselquist, which attacks and kills infants if left unguarded. Onk. has κυν. The tufted, or horned, owl? "civetta," Diodati.

Sea-gull, אמֹסיי, קחש, "cuckow," E. T., "larum," Vulg., "folica," Diodati. So Munster and Castalio. Parkh. says it is so called from its leanness, קחש having that meaning in Arabic.

Verse 17. Night-raven, מוני אינויים אוני אינויים אוני אוני אוני אינויים אינויים אוני אינויים אינויים אינויים אינויים אוני אינויים אינויים אוני אינויים אינויים

Plungeon, καταράκτην. שלך, "cormorant," E. T., "mergulum," Vulg., "a mergendo." See Adam Clarke. It lets itself drop from a height in pursuit of its prey, and remains a long while under water, Arist. Hist. An. IX. 12, cited by Bochart, ubi supr. c. 21. See also Pliny, X. 44. Onk. and Jon. have שלי נונא, "extractorem piscium." See Gesenius.

Ibis, אונישון, "great owl," E. T., "ibin," Vulg. Onk. has אבובים, perhaps analogous to the Gr. κέπφος, a marine bird, probably the petrel. Parkh. suggests the bittern. See other conjectures in Gesen. The ibis, being an Egyptian bird, was well known to the translators. Comp. Isai. xxxiv. 11, where it is spoken of as one of the birds which would inhabit Idumea. See also Deut. xiv. 16, where it answers to חנשמח, "the swan," E. T., but Vulg. and Diodati, "ibin."

Verse 18. Porphyrion, πορφυρίωνα, חנשמת, "the swan," E. T., "avem aquaticam in Libya et Comagene Syriæ, sic dictam a colore

rostri, et pedum; nam pennæ sunt cœruleæ," Bochart, ub. supr. c. 23. See other authorities in Schleusner. Perhaps, however, κύκνον, which occurs later in the verse, was meant to render newly, and πορφυρίωνα בחום. There is a bird called Porphyrio Hyacinthinus, or Hyacinthine Gallinule, of which the plumage is indigo and red. It inhabits marshy situations, and is found in many parts of the Levant.

Swan, κύκνον, ΣΠΠ, "gier eagle," E. T., "porphyriona," Vulg. See above. Bochart, c. 25, is of opinion that ΣΠΠ, the affectionate, is not a proper name for the swan, because they are "immites," and eat one another. Pugnacious they certainly are, but then it is in defence of its young, or its mate, suitably enough to ΣΠΠ. He refers to Arist. H. Anim. IX. 1, Pliny, X. 23, Ælian, Hist. V. 28, but considers the Heb. to mean a species of vulture, which perhaps is intended by E. T. Gesenius follows him. In Jun. et Tremell. it is "merops"—"a bird whose nature it is to feed and keep its dam, which never cometh abroad, it seemeth." Ainsworth.

Verse 19. Heron, ἐρωδιόν, πατοπ, rather "the stork," E. T. The Vulg. and Aq., however, have the heron: the latter in Ps. civ. 17, and Symm. and Theod. in Zech. v. 9: also two Arabic Psalters, cited by Bochart, c. 28. If they derived ἐρωδιόν from ἔρως, they may have adopted it as similar in meaning to the Heb. Παίνοπ. See Parkh. ad voc.

Torrent-bird, or charadrius, χαραδριόν, πΕΙΝ, "heron," E.T., "charadrion," Vulg. To the authors cited by Schleusner add Clem. Alex. p. 231. Aristoph. in Avibus speaks of it as a riverbird. Perhaps the sand-piper, plover, or curlew. There is a sort of plover, called charadrius Ægyptiacus, mentioned in Bp. Stanley's work on birds, which perhaps may be intended: or the trochilus. See notes, Ægidii Menag. in Diog. Laert. B. Ix. s. 114. The charadrius ædicnemus, or stone curlew, comes to England in summer from the South. White's Selborne, Bewick. The words following seem to shew that it is put here as the representative of a class.

Hoopoe, ἔποπα, "lapwing," E. T., "upupam," Vulg., and so two Arab. MSS. ap. Bochart. c. 30. הרוכימת. See Ad. Clarke, Parkh., and Gesen., and Patrick on ver. 20. See Aristoph. Aves, v. 92, &c, where the epops plays a distinguished part.

Verse 22. *Grub*, caterpillar, or wingless locust, βροῦχος, "locust," E. T., "bruchus," Vulg. Comp. 1 Kings viii. 37,

2 Chr. vi. 28, Ps. civ. 33, Joel i. 4, ii. 25, Amos vii. 1, Nah. iii. 15. Auguston the Psalm, says "una plaga est locustæ et bruchi, quorum altera est parens, et alter est fœtus." See Michaelis Qu. to Niebuhr, p. 59, and Niebuhr's reply.

Grasshopper, ἀττάκος, derived, see Schleusn. from ἄττειν, a saliendo, Dem. c. Aristog. 1. 11. מלעם, "bald-locust," E. T. Parkhurst thinks the name relates to the roughness of its body. Comp. Jer. li. 27. In Arab. it is נים, "locustæ exiguæ impennes." Jun. et Trem. have "bombyx," the silkworm.

Serpent-fighter, ὀφιομάχης, ¬ΠΓΙς', "beetle," E. T., "ophiomachus," Vulg. This is also a species of locust without wings, mentioned by Pliny xI. 29, and Arist. H. An. IX. 6. Gesenius, however, speaks of it as having wings.

Locust, the common, מגף ("grasshopper," E. T. Comp. Num. xiii. 34, where the Syr. has אינוס, the same word which it uses Matt. iii. 4, Mark i. 6. See also Isai. xl. 22, where, as here, and in Numbers, the Vulg. has "locustee."

Verse 29. The land crocodile, δ κροκόδειλος δ χερσαΐος, ΣΥ, "tortoise," E. T. Buxtorf looks upon it as either that or the toad. Bochart, I. 8, approves of the LXX's Version. The Vulg. has simply "crocodilus." See Schleusner. Perhaps the stellio spinipes, which has a swollen body, Pict. Bib. The Arabs give the same name to a sort of Lizard—"Lacertæ Arabicæ seu Lybicæ genus, distentiore corpore et cauda, eademque aculeata, et ob carnem delicatiorem expetita," Willmet.

Verse 30. The shrew mouse, μυγάλη, "ferret," E. T., "mygale," Vulg., "mus araneus," Schl. If shrew is derived from the German schreien, it may express the shrill, piercing cry of the animal, which is implied in its Heb. name. Bochart, however, takes it to be another sort of lizard, the same as the משמית Prov. xxx. 28, where they have καλαβώτης, but E. T. "spider." See Clem. Alex. Adm. p. 33, A. Gell. xx. 8.

Newt, χαλαβώτης, המאה, "lizard," E. T. In the Complut. and Ald. written with a κ as in Prov. xxx. 28: "stellio," Vulg.

Lizard, σαῦρα, ממֹח, "snail," E. T., "lacerta," Vulg. So Boch., Parkh. The former says that ממֹח, is "lacerta arenaria," and compares the Gr. ἄμαθος, "sand." When disturbed, it hides itself in the sand. See Patrick on the verse.

Verse 33. It shall be broken, משברו, "ye shall break," E. T., "frangendum est," Vulg. Al. MS. has συντριβήσετε.

Verse 36. Collection, הוףם, "plenty," E. T., "congregatio," Vulg., אבית כנישתא, Onk. See Gen. i. 9, where they so render בווא preceded by אין אוף, also Gen. i. 10, and Ex. vii. 19, and Patrick here. He who toucheth, δ ἀπτόμενος, צון, "that which," E. T., "qui tetigerit," Vulg. "The man who drew out these carcases out of such waters—or, the instrument which he used," Patrick.

Verse 38. Shall have been poured, פֿתּנְעְטּקּיּ, "הוֹן, "be put," E. T. The Syr. has נפלו: "si quispiam perfuderit," Vulg. Comp. ch. ii. 15.

Verse 44. That move, צמר, "creep." Comp. Gen. vii. 14, ix. 3, ver. 46, "quod movetur," Vulg.

Verse 47. Viviparous (animals), ζωογονούντων, πιπ, "beast," E. T. So Theodotion. Ex. i. 19, ζωογονούσων, and Symm. Gen. iii. 20, ζωογόνος, for Eve. From Aug. Qu. 38 it appears that the Ital. had "vivificantium." He suggests "vivigignentium; nomen insolitum."

CHAPTER XII.

1. And the Lord spake unto Moses, saying, 2. Speak to the sons of Israel, and thou shalt say unto them; Whatsoever woman shall be impregnated, and bear a male, shall even be unclean seven days; according to the days of the separation of her sitting apart she shall be unclean. 3. And in the eighth day she shall circumcise the flesh of his foreskin. 4. And thirty and three days she shall sit in her unclean blood: any holy (thing) she shall not touch, and into the sanctuary she shall not come, until the days of her cleaning be fulfilled. 5. But if she bear a female, she shall even be unclean twice seven days, according to her sitting apart: and sixty days and six shall she

sit in her unclean blood. 6. And when the days of her cleansing for a son or for a daughter shall have been fulfilled, she shall bring a yearling lamb without blemish for a whole burnt-offering, and a young pigeon or a turtledove (as an offering) for sin, to the door of the tabernacle of the testimony unto the priest. 7. And he shall offer it before the Lord; and the priest shall make atonement for her, and shall cleanse her from the fountain of her blood: this (is) the law of her who beareth a male or a female. 8. But if her hand find not that which is sufficient for a lamb, she shall even take two turtledoves or two young pigeons, one for a whole burnt-offering, and one (as an offering) for sin: and the priest shall make atonement for her, and she shall be cleansed.

Omissions.

Verse 4. יום, after שלשים "three and thirty days," E. T. So Vulg. · Similarly in ver. 5, after ששט.

Insertions.

Verse 2. Unto them, after "say:" "ad eos," Vulg.

Verse 6. Without blemish, after "lamb." Comp. ch. i. 10. Not in Compl.

Verse 7. The priest, before "shall make atonement." So the Syr. E. T. renders the 1 at the beginning of the verse, by "who," referring to "the priest" in ver. 6. So Vulg. See ver. 8.

Notes.

Verse 4. Unclean, ΠΠΠΠ, "of her purifyng." καθαρισμοῦ, Compl. The copies of the Ital. varied, some having "mundo," some "immundo." Grabe has inserted καθαρφ in the text, placing ἀκαθάρτφ LEVIT.

in the margin. Comp. ver. 7. Similarly in ver. 5. See Aug. Qu. 39, 40, Origen, Hom. 8 in Lev. ap. Calmet.

Verse 7. Fountain, πηγης, ήρο, "issue," Ε. Τ. Comp. Mark v. 29, ch. xx. 18.

Verse 8. Two turtledoves. St Luke, referring to this passage, has ζεῦγος, "a pair," Luke ii. 24. The expression occurs in the LXX. ch. v. 11, where it relates to the trespass-offering.

CHAPTER XIII.

1. And the Lord spake unto Moses and Aaron, saying, 2. When there shall be to any man in (the) skin of his flesh a shining pustule of indication, and there shall be in the skin of his flesh a taint of leprosy. he shall be brought unto Aaron the priest, or one of his sons the priests. 3. And the priest shall see the taint in (the) skin of his flesh, and (if) the hair in the taint be turned white, and the appearance of the taint (be) sunk away from the skin of the flesh, it is a taint of leprosy: and the priest shall see (him), and declare him polluted. 4. But if also the shining (pustule) be white in the skin of his flesh, and its appearance be not sunk away from the skin, and the hair thereof hath not turned (into) white hair, but it is dusky, the priest shall even separate the taint seven days. 5. And the priest shall see the taint on the seventh day; and, behold, the taint remaineth before him, the taint hath not varied (as to extent) in the skin, the priest shall even separate him seven days the second (time). 6. And the priest shall see him

on the seventh day the second (time); and, behold, the taint (is) dusky, the taint hath not varied (as to extent) in the skin; the priest shall even declare him clean; for it is an indication (only); and, having washed his garments, he shall be clean. 7. But if the indication, having changed, vary (as to extent) in the skin, after that the priest hath seen him (in order) to declare him clean, he shall even be seen the second (time) by the priest: 8. And the priest shall see him, and, behold, the indication hath varied (as to extent) in the skin: the priest shall even declare him polluted: it is leprosy. 9. And when there shall be a taint of leprosy in a man, he shall even come unto the priest: 10. And the priest shall see, and, behold, a white pustule in the skin, and it hath changed (the) hair (into) white, and (is distinct) from the soundness of the flesh that liveth in the pustule; 11. It is an inveterate leprosy in the skin of the flesh; and the priest shall declare him polluted, and shall separate him, because he is unclean. 12. But if a leprosy pullulating shall pullulate in the skin, and the leprosy shall cover all the skin (under the influence) of the taint from head to feet, according to the whole inspection of the priest, 13. The priest shall even see, and, behold, the leprosy hath covered all the skin of the flesh, and the priest shall declare him clean (as regards) the taint: because it hath all changed (into) white, it is clean. 14. And on whatsoever day there shall be seen in him living flesh, he shall be declared

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polluted. 15. And the priest shall see the sound flesh. and the sound flesh shall pollute him, because it is unclean; it is leprosy. 16. But when the sound flesh shall be restored (to its former condition) and turn white, he shall even come unto the priest. 17. And the priest shall see, and, behold, the taint is turned into white; and the priest shall declare the taint clean: he is clean. 18. And when (a man's) flesh shall become a sore in his skin, and it is healed: 19. And there is in the place of the sore a white pustule, or shining with a white hue, or red, it shall even be seen by the priest. 20. And the priest shall see, and, behold, the appearance (of it is) lower than the skin, and the hair thereof is turned into white. and the priest shall declare him polluted, for it is a leprosy; in the sore it hath pullulated. 21. But if the priest shall behold (it), and, behold, there is not in it a white hair, and (if) it be not sunk lower than the skin of the flesh, and (the pustule) itself be dusky, the priest shall even separate him seven days. 22. But if diffusedly it be diffused in the skin, the priest shall even declare him polluted; it is a taint of leprosy; in the sore it hath pullulated. 23. But if the brightness remain in (one) place, and be not diffused, it is a scar of the sore; and the priest shall declare him 24. And when (a man's) flesh shall become a burn in his skin (as) of fire, and that which is healed of the burn in his skin shall become a brilliant shining white, reddish, or exceeding white, 25. The priest shall even see him, and, behold, the hair hath changed, (so as to be) white towards the brilliant (part), and the aspect of it (is) sunk down from the skin; it is a leprosy; it hath pullulated in the burn; and the priest shall declare him polluted: it is a taint of leprosy. 26. But if the priest shall see, and, behold, there is not (any) white hair in the brilliant (part), and (if) it be not sunk down from the skin, but itself be dusky, the priest shall even separate him seven days. 27. And the priest shall see him on the seventh day; then if diffusedly it be diffused in the skin, the priest shall even declare him polluted: it is a taint of leprosy; in the sore it hath pullulated. 28. But if the brilliant (part) remain in (one) place, and be not diffused in the skin, and (the scar) itself be dusky, it is a pustule of the burn, and the priest shall declare him clean; for it is the mark of the burn. 29. And when there shall be to man or woman a taint of leprosy in them, in the head or in the beard, 30. The priest shall even see the taint, and, behold, its aspect (is) more depressed than the (rest of) the skin, moreover (the) hair therein (is) yellow (and) thin, the priest shall even declare him polluted: it is a scall, it is a leprosy of the head or leprosy of the beard. 31. And when the priest shall see the taint of the scall, and, behold, the aspect (of it is) not more depressed than (that of the rest of) the skin, and there is not in it (any) yellow hair, the priest shall even separate the taint of the scall seven days. 32. And the priest shall

see the taint on the seventh day, and, behold, the scall hath not been diffused, and there is not in it (any) yellow hair, and the aspect of the scall is not depressed from the skin; 33. The skin shall even be shaven, but the scall shall not be shaven, and the priest shall separate the scall seven days the second (time). 34. And the priest shall see the scall on the seventh day, and, behold, the scall hath not been diffused in the skin after that he was shaved, and the aspect of the scall is not depressed from the skin; and the priest shall declare him clean; and, having washed his garments, he shall be clean. 35. But if diffusedly the scall shall be diffused in the skin after that he hath been declared clean, 36. The priest shall even see, and, behold, the scall is diffused in the skin: the priest shall not make examination concerning the yellow hair, for he is unclean. 37. But if in (his) sight the scall remain in (one) place, and black hair spring up therein, the scall is healed; he is clean; and the priest shall declare him clean. 38. And when there shall be to man or woman brilliancies, brilliant, of a white hue, in the skin of his flesh; 39. The priest shall even see, and, behold, in the skin of his flesh brilliancies, brilliant, of a white hue; it is a freckle: it pullulateth in the skin of his flesh; he is clean. 40. But when any one's head shall be stripped (of its hair), he is bald; he is clean. 41. Moreover if his head shall be stripped (of its hair) in front, he is bald-foreheaded; he is clean. 42. But

when there shall be in his baldness (of the head), or in his baldness of the forehead, a taint, white or red, it is a leprosy in his baldness (of the head), or in his baldness of the forehead. 43. And the priest shall see him, and, behold, the appearance of the taint is white or red in his baldness (of the head), or in his baldness of the forehead, as a form of leprosy in the skin of his flesh; 44. He is a leprous man: with pollution shall the priest declare him to be polluted, his taint (is) in his head. 45. And the leper in whom is the taint, let his garments be unloosed, and his head uncovered, and about his mouth let there be a wrapper, and he shall be called unclean. 46. Being unclean, he shall be unclean all the days so long as the taint shall be upon him: he shall sit separated, without the camp shall his abode be. 47. And if there be to a garment a taint of leprosy therein, in a woollen garment, or in a flaxen garment, 48. Either in (the) warp, or in the woof, or in the linen (threads) or in the woollen (threads), or in a skin, or in any skin capable of being worked; 49. And the taint shall be of a pale green colour, or of a red colour, in the skin, or in the garment, or in the warp, or in the woof, or in any vessel of skin capable of being worked, it is a taint of leprosy, and he (whose it is) shall shew (it) to the priest: 50. And the priest shall see the taint, and the priest shall separate the taint seven days. 51. And the priest shall see the taint on the seventh day; then if the taint be diffused in the

garment, or in the warp, or in the woof, or in the skin, with respect to whatsoever skins are made by the workmanship (of workmen), the taint is an indwelling leprosy; it is unclean. 52. He shall burn the garment, or the warp, or the woof, in the woollens. or in the linens, or in every vessel of skin, wherein the taint may be; because it is an indwelling leprosy; it shall be burned with fire. 53. But if the priest see, and the taint be not diffused in the garment, or in the warp, or in the woof, or in every vessel of skin, 54. The priest shall even appoint, and he shall wash (that) whereon the taint may be, and the priest shall separate the taint seven days the second (time). 55. And the priest shall look on the taint after that it is washed, and it—the taint—hath not changed its appearance, and the taint is not diffused; it is unclean; it shall be burned with fire: it is fixed in the garment, or in the warp, or in the woof. 56. And if the priest see, and the taint be dusky, after that it is washed, he shall tear it away from the garment, or from the warp, or from the woof, or from the skin. 57. But if it be still seen in the garment, or in the warp, or in the woof, or in any vessel of skin, it is a pullulating leprosy; (that) wherein the taint is shall be burned with fire. 58. And the garment, or the warp, or the woof, or any vessel of skin, which shall be washed, and the taint shall depart from it, it shall even be washed the second (time), and shall be clean. 59. This (is) the law (concerning) a taint of leprosy

of a garment of wool or of flax, or a warp, or a woof, or any vessel of skin, in order to declare it clean, or to declare it polluted.

Omissions.

Verse 2. Or, is, before σημασίας, and τηλαυγής, where Compl. has it. They considered that there was but one thing apparent, namely, fixe, οὐλή, pustule. E. T. omits "or" before "a scab." Al. MS. has σημασία. Comp. vv. 6, 7. 5, before yil. E. T. supplies "like." The Vulg. "id est." I suppose it means, "likely to turn into, or become." See Notes.

Verse 3. His, after "than the skin of." Compl. has it. "Carne reliqua," Vulg. Comp. Insertions. Similarly in vv. 11, 13. Him, after "see." Comp. the beginning of the verse, and vv. 5, 6.

Verse 5. Him, after "see." Comp. Insertions, and vv. 3, 6, 8, 10, 17, 36, where so the Sam. and Syr.

Verse 6. And, after "dusky." E. T. has it in italics, as if it were not in the Heb.

Verse 7. Of, $> \aleph$, before "the priest." They adopt a different form of expression, but the meaning is the same. Comp. the end of the verse.

Verse 11. Not, before "separate." It appears to have been in the Italic. See Aug. Qu. 47. Comp. ver. 46. It occurs in the Antwerp and Paris Polyglotts. See Calmet.

Verse 12. His, before "head," and "feet." So the Vulg. Comp. ver. 29. Compl. has them. The eyes of, before "the priest:" "wheresoever the priest looketh," E. T. The Vulg. has "oculorum."

Verse 16. Into, before "white." Comp. vv. 17, 20.

Verse 18. 13, which E. T. refers to בשכ, "in which, even in the skin thereof." Comp. ver. 24.

Verse 20. A plague of, before "leprosy." See Insertions, and comp. vv. 22, 25, 27.

Verse 21. It, after "behold." Similarly ver. 26, where so the Sam. and Syr. Compl. has αὐτόν.

Verse 37. His, before "sight." The Vulg. omits both. Compl. has it.

Verse 42. Sprung up, after "leprosy." Compl. has ἐξανθί-ζουσα.

Verse 44. He is unclean, after "man." Compl. has it.

Verse 45. Let, before "his head:" be, after it. Unclean, at the end.

Verse 52. Therefore, 1, at the beginning.

Verse 53. Behold, הנה, before "the taint." Similarly ver. 56. See Note on ver. 55.

Verse 54. It, after "separate." See Insertions.

Verse 55. Its, before "appearance." Thereof, 1, at the end.

Verse 56. Then, after "washed." So Vulg. Behold, after "see, and." They substitute 2, be. See Note on ver. 55.

Insertions.

Verse 2. Any, TIVI, before "man."

Verse 3. His, before "flesh," where first mentioned. See ver. 2.

Verse 4. Also, καί, after "if." Not in Compl. Be, after "appearance," supplied by E. T. Hair, after "white." But it is dusky, after it. See ver. 6.

Verse 5. The taint, after "shall see." Comp. Omissions. Seeing it was seeing the man who had it. The Vulg. has only "considerabit." See vv. 25, 30, 31, 32, 34, 50, 51, 55.

Verse 6. For, before "it is an indication."

Verse 8. Him, after "see." Not in Compl.

Verse 9. And, at the beginning.

Verse 10. From the, before "soundness." So rendering the מווית, "the quickening," E. T. Comp. ver. 24.

Verse 13. The skin of, before "the flesh." Comp. ver. 12. The priest, before "shall declare." Not in Compl. Him, after it. Not in Compl. Because, before "it hath." Comp. vv. 6, 15, 20, 36.

Verse 19. Or, before "red," E. T. has "and:" "sive," Vulg. So the Syr. Similarly in vv. 42, 43, where the Vulg. and Syr. have also the disjunctive. It occurs in the Heb. ver. 24. Jonath. seems to have understood the white and red to have been mixed together. So Pool, ap. Barret.

Verse 20. Into, before "white." Comp. vv. 13, 17. It makes no difference in the sense. The Vulg. has "in candorem." For, before "it is." Not in Al. MS. It occupies the place of ענע, "a plague," omitted.

Verse 21. (If) it be, before "not sunk." E. T. supplies it. Of the flesh, after "skin," "vicina carne," Vulg. Comp. vv. 13, 39. Be, before "dusky," supplied by E. T.

Verse 22. Of leprosy, after "taint," "lepræ," Vulg. So Syr. In the sore it hath pullulated, at the end. See ver. 20.

Verse 24. In his skin, after "the burn," repeated from the beginning of the verse. Brilliant, αὐγάζον, or shining, τηλαυγές, after "shall become a." The Heb. is Γίπιπ, "bright spot," Ε.Τ. Comp. for αὐγάζον, vv. 25, 26, 28, ch. xiv. 56; for τηλαυγής, vv. 2, 4, 19. In some copies it is τηλαύγασμα, or τηλαύγημα.

Verse 25. Of it, after "aspect." "If it be in sight," E. T., "locus ejus," Vulg.

Verse 26. There is, after "behold." E. T. supplies "there be:" and "be," before not sunk.

Verse 27. Then, after "day." E. T. supplies "and." In the sore it hath pullulated, at the end. See vv. 20, 22.

Verse 28. And, after "place." So E. T.

Verse 29. Of leprosy, after "taint." Comp. ver. 22: "lepra," Vulg.

Verse 20. A leprosy, before "of the beard."

Verse 31. There is, before "not in it," comp. ver. 26: supplied by E. T. Similarly is in ver. 32, before "not hollow."

Verse 33. The skin, at the beginning.

Verse 34. After that he was shaved, after "in the skin." Of the scall is, after "aspect."

Verse 37. In (one) place, after "remain." See ver. 28.

Verse 39. Of his flesh, before "he is clean." Comp. ver. 21. Not in Compl.

Verse 43. In, before "the skin of:" his, after it.

Verse 46. Shall be, before "upon him," supplied by E. T., "est," Vulg. Shall, before "his abode:" be, after it, supplied by E. T., "habitabit," Vulg.

Verse 48. Or, after "woof." See ver. 52.

Verse 49. Capable of being worked, ἐργασίμφ, after "skin." Comp. vv. 48, 51.

Verse 50. The priest, before "shall separate," similarly in ver. 51, before "shall see." Not in Compl., and ver. 54, where so the Syr.

Verse 51. Then, &, before "if the taint:" is, before "an indwelling."

Verse 52. In, before "every." See vv. 53, 57.

Verse 54. The taint, after "shall separate," substituted for it, , omitted.

Verse 55. In the garment, or, after "fixed," "in superficie vestimenti, vel," Vulg.

Verse 57. Leprosy, after "pullulating." E. T. supplies "plague:" "lepra," Vulg.

Notes.

Verse 2. Pustule, οὐλή, having the appearance both of a scab, or scar, and of a tumour. מאמ, "a rising," E. T. Michaelis thinks the small pimples may be meant, no bigger than a pin's head, which are noticed by Hillary, in his account of the diseases of Barbadoes. Calmet translates the whole passage, "une cicatrice apparente et luisante." Indication, nnen, "scab," E. T. Gesenius explains it by scurf, or scald, properly of the head, and Michaelis connects it with the loss of hair. See, however, vv. 4, 6. A tetter, from ned, to adhere, as it does to the skin, Parkh. The Ital. seems to have had "signum." Symm. ἐκβράσμα, an ulcer? an ejection of foul humours. See Clem. Alex. Pæd. II. 12. Aquila, εξανάδυσις, to the same effect; in ver. 6, where the Vulg. has "scabies." They probably translated so, as thinking it one of the surest symptoms of the disease; or most likely to turn into it, if not attended to. Shining, Thauyis. See Insertions, ver. 24: "quasi lucens quippiam," Vulg.

Verse 3. Declare him polluted, μιανεί αὐτόν. So E. T. "pronounce him unclean," "inquinatum pronuntiabit," Aug. Qu. 42.

Verse 10. Soundness, τοῦ ὑγιοῦς, "the quickening," E. M. Live, in contradistinction to dead flesh, is sound. Comp. vv. 15, 16; it is followed by ζώσης, "caro viva," Vulg., which comprehends π also. Patrick explains it, "sound flesh, not corrupted." Calmet, "la chair saine et vivante." Comp. Neh. iv. 2, "will they revive," or heal, ἰάσονται, the stones which had been spoilt? See, however, on these texts Nanninga's Dissertation, in Schultens' Sylloge, Vol. 11. p. 901, and ver. 14.

Verse 12. Shall pullulate, ἐξανθήση, ΠΠΕΠ "break out," "effloruerit," Vulg., "quam versionem historia morbi videtur confirmare," Rosenm.

Verse 19. Red, אוֹרְטוֹלְסִיסים, אוֹרְטוֹלְא, "somewhat reddish," E. T. as they render it in ver. 24. Parkh. explains it "intensely red."

It was probably a yellowish or brownish red, like the pottage, Gen. xxv. 30. So Michaelis. See Eichhorn, Allg. Bibl. 1. p. 676. The Vulg. has "subrufa" here, and "rufa" in ver. 24. Comp. vv. 42, 43; ch. xiv. 37. Patrick after Bochart, has "exceeding glistering." See Insertions.

Verse 23. Scar, צרבת, "burning," E. T., "cicatrix," Vulg. So Rosenm., Gesen., Geddes, Boothroyd: the scar left by inflammation. Comp. ver. 28.

Verse 24. Exceeding white, ἔκλευκον. The ἐκ seems intensive here. "Admodum albus," Schl. Simply white, without any tinge of red?

Verse 25. Shall see him. It, E. T. התה. Al. MS. has αὐτό for αὐτύν. Comp. Insertions, ver. 5.

Verze 28. Mark, ארכת. Comp. ver. 23. Anacreon, Od. 55, has the expression $\pi \nu \rho \delta s$ $\chi \acute{a} \rho a \gamma \mu a$. The verb in Arabic signifies "to print, or impress," Gesen.

Verse 31. Yellow, השרט, "black," E. T. They thought it must be the same colour as that mentioned in vv. 30, 32; in ver. 37, they have μέλαινα. Calmet says—"ils ont pris sichor comme marquant des cheveux blonds, et comme synonyme a schar zahob du v. 32. Mais les grammairiens Hebreux ne sont point de leur sentiment sur la signification de ces termes. Il est toujours certain qu'ils ont lu la negation dans le texte aussi bien que les autres traducteurs." This latter remark alludes to the Vulgate, which omits it. A very dark auburn might approach nearly to black. Gilb. Wakefield, Sylv. Critica, sect. 63, cites a fragment from the Danaë of Euripides, where κόμης ξανθίσματα, seems to mean dyeing the hair, to give it a darker hue.

Verse 39. Brilliant, αὐγάζοντα. The same word which they used in ver. 38; but the Heb. is different, Γιπη, "darkish," E. T., "subobscurum," Vulg., Schl. They render it by ἀμαυρά, vv. 6, 28: "losing its intensity," Prof. Lee. Perhaps "dullish" would be better than "darkish white." They may have read it Γιπη, the π and π being easily mistakeable for π and π. Of a white hue, or, presenting the appearance of a white flower, λευκαυθίζοντα. In Herod. Urania, 27, referred to by Schleusner, it expresses an artificial whiteness, produced by rubbing the face with chalk. It might be translated, with a white efflorescence, in conformity with εξανθεί, which follows.

Verse 43. The appearance, or aspect, of us, naw, "rising," E. T., or tumour, which would more particularly attract the eye. Jonath. has add, macula, nota. Comp. him on Gen. xxx. 35, and Num. xix. 2. In ver. 55, the Heb. is py, "colour," E. T., "faciem," Vulg.

Verse 45. Unloosed, παραλελυμένα, מרמים, "rent," E. T., "dissuta," Vulg. Ripped at the seams, so as to fall to pieces. uncovered. Comp. Epist. Jerem. 31.

Verse 51. Indwelling, ἐμμονός, ΠΊΧΟΟ, "fretting," E. T., "deeply seated," "enracinée," Calmet, and therefore likely to be permanent, "perseverans," Vulg. The Schol. explains it φιλόνεικος, "opiniâtre," Calmet. Comp. Ezek. xxviii. 24, where they give it the sense of bitterness, as if from ΤΟ, and see Gesenius.

Verse 55. Fixed, ἐστήρικται, ΠΠΠΒ, "it is fret inward," E. T., "infusa sit," Vulg., "a deep corrosion," Ges., Parkh. The idea is taken from ΠΠΒ, a pit; so we say, pitted with the small-pox. In the warp, or in the woof, 1ΠΠΠΙ Μ΄ ΕΓΓΙΠΙΑ, "bare within or without," E. T., literally, "bald in the head thereof, or in the forehead thereof," as in ver. 42. The expression adopted by them occurs in vv. 48, 49, 51, 52, 53, 56, 57, which may have governed their choice. Jonath. and the Arab. consider it to mean the two sides of the stuff, one of which was smooth, and the other rough. See Calmet on this and the 51st verse.

It is washed: αὐτό should perhaps be αὐτήν, i.e. τὴν ἀφήν. It may, however, be referred to ἱμάτιον, ver. 53, as ἀκάθαρτον, further on. See ver. 56. Al. MS. has αὐτοῦ. Compl. omits it. And ἰζ, καὶ ἦδε, perhaps it should be ἴδε, πιπ, "behold." Al. MS. has ἡ δέ. Compl. εἰ δέ.

Verse 56. Tear it away, airo, the infected part.

Verse 57. Shall be burnt. So Vulg. "debet igne comburi," and the Arab.; and in ver. 55. Similarly, shall be washed, ver. 58, for "thou shalt wash." Comp. the end of the verse.

CHAPTER XIV.

1. And the Lord spake unto Moses, saying, 2. This (shall be) the law of the leper, on the day when he shall be cleansed; he shall even be brought

unto the priest. 3. And the priest shall go forth without the camp, and the priest shall look, and, behold, the taint of the leprosy is healed from the leper. 4. And the priest shall appoint, and they shall take for him who is cleansed two clean small birds alive, and cedar wood, and twined scarlet, and hyssop. 5. And the priest shall appoint, and they shall slay the one small bird in an earthen vessel over living water. 6. And the small bird that is alive, it shall he take, and the cedar wood, and the twined scarlet, and the hyssop, and shall dip them and the living small bird in the blood of the small bird that was slain over living water. 7. And he shall sprinkle upon him that is cleansed from the leprosy seven times, and he shall be clean; and he shall send forth the living small bird into the plain. 8. And he that is cleansed shall wash his garments, and shall have all his hair shaven, and shall bathe himself in water. and shall be clean: and after these things he shall come into the camp, and shall continue out of his house seven days. 9. And it shall be on the seventh day, (that) he shall have all his hair shaven, his head, and (his) beard, and (his) eyebrows, and all his hair he shall have shaven, and he shall wash (his) garments, and bathe his body in water, and shall be clean. 10. And on the eighth day he shall take two yearling he lambs without blemish, and a yearling sheep without blemish, and three tenths of fine flour kneaded in oil for a sacrifice, and one gill of oil. 11. And the

cleansing priest shall set the man that is cleansed, and these things, before the Lord, at the door of the tabernacle of the testimony. 12. And the priest shall take the one he lamb, and shall bring him near (as an offering) for the offence, and the gill of oil, and shall separate them (for) a separate offering before the Lord. 13. And they shall slay the lamb in (the) place where they slay the whole burnt-offerings, and the (offerings) for sin, in (the) holy place: for the (offering) for sin is, as the (offering for the) offence is, (belonging) to the priest: it is holy of holies. And the priest shall take of the blood of the (offering for the) offence, and the priest shall put it upon the tip of the right ear of him that is cleansed, and upon the extremity of the right hand, and upon the extremity of the right foot. 15. And the priest having taken of the gill of oil, shall pour (it) upon the left hand of the priest. 16. And he shall wet (his) right finger with the oil that is on his left hand, and shall sprinkle (it) with (his) finger seven times before the Lord. 17. But the oil that is left, that is in (his) hand, the priest shall put upon the tip of the right ear of him that is cleansed, and upon the extremity of (his) right hand, and upon the extremity of (his) right foot, upon the place of the blood of the (offering for the) offence. 18. Moreover the oil that is left, that (is) on the hand of the priest, the priest shall put upon the head of him that is cleansed: and the priest shall make atonement for him before

the Lord. 19. And the priest shall make (ready) the (offering) for the sin, and the priest shall make atonement for him that is cleansed from his sin: and after this the priest shall slay the whole burnt-offering. 20. And the priest shall offer up the whole burntoffering, and the sacrifice upon the altar before the Lord: and the priest shall make atonement for him, and he shall be cleansed. 21. But if he be poor, and his hand find not (so much), he shall take one lamb, for that (in) which he hath offended, as a portion set apart, that (the priest) may make atonement for him: and a tenth of fine flour kneaded in oil for a sacrifice, and one gill of oil, 22. And two turtledoves, or two young pigeons, such as his hand hath found, and the one shall be (an offering) for sin, and the one as a whole burnt-offering. 23. And he shall bring them on the eighth day, in order to his cleansing, unto the priest, at the door of the tabernacle of the testimony, before the Lord. 24. And the priest having taken the lamb (the offering for) the offence, and the gill of oil, shall put them before the Lord (as an offering of) imposition. 25. And he shall slay the lamb, the (offering) for the offence, and the priest shall take of the blood of the (offering) for the offence, and shall put (it) upon the tip of the right ear of him that is cleansed, and upon the extremity of (his) right hand, and upon the extremity of (his) right foot. 26. And the priest shall pour of the oil upon the left hand of the priest. 27. And the priest 21 LEVIT.

shall sprinkle with (his) right finger of the oil that (is) in his left hand seven times before the Lord. 28. And the priest shall put of the oil that (is) on his hand upon the tip of the right ear of him that is cleansed, and upon the extremity of his right hand, and upon the extremity of his right foot, upon the place of the blood of the (offering) for the offence. 29. Moreover that which is left of the oil, that which is on the hand of the priest, he shall put upon the head of him that is cleansed, and the priest shall make atonement for him before the Lord. 30. And he shall make (ready) one of the turtle-doves or of the young of the pigeons, as his hand hath found; 31. The one (as an offering) for sin, and the one as a whole burnt-offering. with the sacrifice; and the priest shall make atonement, for him that is cleansed, before the Lord. 32. This (is) the law (of the man) in whom is the taint of the leprosy, and who findeth not in his hand (all things requisite) for his cleansing. 33. And the Lord spake unto Moses and Aaron, saying, 34. Whensoever ye shall enter into the land of the Chananeans, which I give to you in possession, and I shall cause a taint of leprosy in the houses of the land that is acquired by you, 35. And he whosesoever the house is shall come, and shall report to the priest, saying, As it were a taint hath been seen by me in the house; 36. The priest shall even bid (him) unfurnish the house, before that the priest, having entered, shall see the taint, and (so) whatsoever things may be in

the house may not become unclean: and afterward the priest shall enter to examine the house. 37. And he shall see the taint, and, behold, the taint (is) in the walls of the house, (exhibiting) hollows of a pale green or of a red colour, and the aspect of them (is) lower than the walls: 38. And the priest having gone forth out of the house to the door of the house, the priest shall even separate the house seven days. 39. And the priest shall come again on the seventh day, and shall see the house; and, behold, the taint hath been diffused in the walls of the house. 40. And the priest shall appoint, and they shall take out the stones, wherein is the taint, and shall cast them forth without the city into an unclean place. 41. And they shall scrape the house within round about, and shall pour forth the dust that is scraped off, without the city, into an unclean place. 42. And they shall take other scraped stones, and substitute (them) in the stead of the stones (taken away); and they shall take other dust, and shall smear the house. 43. But if the taint come upon (it) again, and spring up in the house after the taking out of the stones, and after that the house hath been scraped, and after that it hath been smeared, 44. The priest shall even enter, and shall see: if the taint is diffused in the house, it is an indwelling leprosy in the house; it is unclean. 45. And they shall pull down the house, and its timbers, and its stones; and all the dust they shall carry forth out of the city into an unclean place.

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46. And he who entereth into the house all the days (during) which it is separated, shall be unclean until evening. 47. And he that lieth in the house shall wash his garments, and shall be unclean until evening; and he that eateth in the house shall wash his garments, and shall be unclean until evening. 48. But if the priest, being come, shall enter and see, and, behold, the taint is not diffused diffusedly in the house, after that the house hath been smeared, the priest shall even declare the house clean, because the taint hath been cured. 49. And he shall take to purify the house two clean small birds alive, and cedar-wood, and twined scarlet, and hyssop. 50. And he shall slay the one small bird in an earthen vessel over living water. 51. And he shall take the cedar-wood, and the twined scarlet, and the hyssop, and the living small bird, and shall dip it into the blood of the small bird that hath been slain over living water, and with them shall sprinkle upon the house seven times. 52. And he shall purify the house with the blood of the small bird, and with the living water, and with the living small bird, and with the cedar-wood, and with the hyssop, and with the twined scarlet. 53. And he shall send forth the living small bird without the city into the plain, and shall make atonement for the house, and it shall be clean. 54. This (is) the law with regard to every taint of leprosy, and of scall, 55. And of the leprosy of a garment, and of a house, 56. And of pustule, and of indication, and of the brilliant (part of the skin); 57. And (concerning) the making declaration on what day (a thing is) unclean, and on what day it shall be (considered as) cleansed: this (is) the law of the leprosy.

Omissions.

Verse 1. Shall be, before "the law." The Vulg. has "est." Comp. ver. 32.

Verse 7. Open, פני, before "field." So Vulg. "in agrum." Similarly in ver. 53.

Verse 9. His, before "beard," and "eyebrows." So Vulg. also before "garments," where Compl. has it.

Verse 16. The priest, before "shall wet." Compl. has it, and so Al. MS. in connexion with "shall sprinkle." Of the oil, after "sprinkle." So the Vulg. Compl. has it. His, before "finger."

Verse 17. His, before "hand—right-hand—right-foot." So Vulg. Similarly in vv. 14, 25, 27. Compl. has them.

Verse 21. Then, 1, before "he shall take."

Verse 24. The priest, before "shall put." So Vulg. It is rendered unnecessary by their use of the participle.

Verse 30. The, after "make ready." Comp. ver. 31.

Verse 31. "(Even) such as he is able to get," at the beginning. So the Syr. and Arab. The Vulg. omits it both here and in ver. 30.

Verse 44. And behold, והנה, after "shall see." Comp. Insertions, and see ver. 48.

Verse 45. Of the house and, after "dust." Compl. has $\tau\hat{\eta}s$ olkias.

Verse 51. And, after "slain." Giving to I the sense of Dy. Comp. ver. 50. They translate it rightly in ver. 52, èv: having, however, there the meaning of with.

Verse 54. With regard to, 5, before "scall." Not noticed by E. T. Similarly in the LXX. and Vulg. Verses 55, 56, 57. Comp. ch. xiii. 59.

Insertions.

Verse 6. And, at the beginning, E. T. has "as for;" "autem," Vulg.

Verse 10. Yearling, before "he-lambs." So the Samar. They probably thought that the age of all three should be the same. For, before "a sacrifice," supplied by E. T., "in," Vulg. Similarly in ver. 31.

Verse 17. Upon the place, before "of the blood." See ver. 28. So the Syr. and Jonath. Calmet approves of this insertion.

Verse 18. The priest, before "shall put." Similarly in ver. 19, twice, and vv. 29, 38.

Verse 20. Before the Lord, after "altar."

Verse 21. One, before "gill." See ver. 10.

Verse 29. That, before "which is upon," τὸ ὅν, referred to τὸ καταλειφθέν. So the Vulg. "reliquam partem—quæ."

Verse 32. And, before "of him." Two classes of persons are contemplated, the one from ver. 2 to 20, the other from ver. 21 to 31.

Verse 36. May be, before "in the house." E. T. supplies "is." The Vulg. "sunt."

Verse 39. The house, after "shall see." The Vulg. supplies "eam."

Verse 42. Scraped, before "stones." They might be so treated as to present the same appearance as the rest of the wall.

Verse 44. If, before "the taint," perhaps rendering הנה. Comp. Gen. iv. 14.

Verse 45. And, after "the house." So the Vulg.

Verse 47. And shall be unclean until evening, after "garments," twice. See ver. 46. Compl. has not the second.

Verse 48. Diffusedly, διαχύσει, after "diffused." Not in Compl.

Verse 49. Clean, before "small birds," alive, after it. See ver. 4. Compl. omits clean.

Verse 51. With them, before "shall sprinkle." See ver. 52.

Verse 56. The, before "brilliant."

Verse 57. And, at the beginning. Not in Compl.

Notes.

Verse 5. Living, "running," E.T., "viventes," Vulg. See Gen. xxi. 19, xxvi. 19; ch. xv. 13, in the Heb.

Verse 10. Gill, κοτύλη, 1, "log," E. T., "sextarius," Vulg. "A log was the smallest measure of liquids among the Jews, containing about half a pint of our measure." Bishop Patrick, after Cumberland. Buxtorf says it is the 24th part of a seah (12th of a hin, Gesen.), and contains as much as six eggs. The cotyla seems to have been only half the sextarius. It was also called hemina. A. Gellius, III. 14. Diog. Laert. mentions it, II. 139, 140, as a very small cup, βαιὰ κύλιξ. See him also in Vita Epicuri, x. 11. It, however, contained six cyathi. Another name for it was ἡμίξεστον.

Verse 12. Separate, הניף, "wave," E. T. See Ex. xxix. 24. So the Syr. Comp. vv. 21, 24.

Verse 13. They shall slay. Comp. ch. i. 5, and ver. 19.

Verse 14. Is cleansed, καθαριζομένου, is undergoing the process of purification.

Verse 19. His sin, אומאמו, "his uncleanness." Diseases were often inflicted as a punishment for sin. This is implied in the sinoffering, as an atonement.

Verse 21. Find εἰρίσκη, משנט, "get," E. T., "reach," E. M., "potest invenire," Vulg. Comp. ch. v. 11. A portion set apart. ἀφαίρεμα. So the Syr. הנופה, "to be waved," E. T., "oblationem," Vulg. Comp. Ex. xxxv. 23, ch. viii. 26, vv. 12, 24.

Verse 24. Shall put them (as) an (offering of) imposition, ἐπιθήσει αὐτὰ ἐπίθεμα. A third mode of rendering, הניף חנופה Comp. vv. 12, 21. In none of them do they admit the idea of "waving" to and fro, expressed by E. T. Parkhurst explains the verb, "to present." See ch. vii. 20.

Verse 29. And the priest shall make, "CCET", "to make," E. T. See ver. 31. So the Syr. and Arab.

Verse 34. The houses, בבית, "in an house," E. T., "ædibus," Vulg.

Verse 38. Separate, המניר, "shut up," E. T. It does not appear to have been so shut up as that no one could enter. But entrance was forbidden. It was "tabooed." See ver. 46.

Verse 41. They shall scrape, אמצו, "he shall cause to be scraped," E. T. The priest's order, carried into execution by his

subordinates, explains all the variations of singular and plural to be found in this and the following verses. The Vulg. and Syr. generally read as the LXX. In ver. 45, Jonath. has they shall break down—and he shall carry.

Verse 51. Dip it, αὐτό, DNN, "them," E. T. See their subsequent insertion: and comp. ver. 6. Compl. has αὐτά.

CHAPTER XV.

1. And the Lord spake unto Moses and Aaron, saying, 2. Speak thou to the sons of Israel, and thou shalt say to them, to a man, to (any) man, to whom there is an issue out of his body, his issue is unclean. 3. And this (is) the law of his uncleanness: (a man) having a seminal issue from his body, from the issue, by the which issue his body hath become contracted, this (is) his uncleanness in him: all the days of the issue of his body, by which, by reason of the issue, his body hath become contracted, it is his uncleanness. 4. Every bed, on which the (man) having a seminal issue shall lie, is unclean; and every piece of furniture whereon the (man) having a seminal issue shall sit, shall be unclean. 5. And what man soever shall touch his bed, he shall wash his garments, and bathe himself in water, and shall be unclean until evening. 6. And he who sitteth on the piece of furniture, whereon the (man) having a seminal issue shall sit, shall wash his garments, and bathe himself in water, and shall be unclean until evening. 7. And he who toucheth the flesh of the (man) that hath a seminal issue, shall wash his garments, and bathe

himself in water, and shall be unclean until evening. 8. Moreover when the (man) having a seminal issue shall spit upon the (man that is) clean, he shall wash his garments, and bathe himself in water, and shall be unclean until evening. 9. And every ass's saddle, whereon the (man) having a seminal issue shall mount, shall be unclean until evening. 10. And every one who toucheth whatsoever things shall be under him, shall be unclean until evening; and he who taketh them up shall wash his garments, and bathe himself in water, and shall be unclean until evening. 11. And as many (persons) as the (man) having a seminal issue shall touch, and hath not washed (his) hands in water. (each of them) shall wash (his) garments, and bathe (his) body in water, and shall be unclean until evening. 12. And an earthen vessel, which the (man) having a seminal issue shall touch, shall be broken: and a vessel of wood shall be washed in water, and shall be clean. 13. Moreover when the (man) having a seminal issue shall be cleansed from his issue, he shall even have seven days numbered to him for his cleansing, and he shall wash his garments, and bathe (his) body in water, and shall be clean. 14. And on the eighth day he shall take to himself two turtle-doves, or two young pigeons, and bring them before the Lord unto the doors of the tabernacle of the testimony, and give them to the priest. 15. And the priest shall make them (ready), one (as an offering) for sin, and one for a whole burnt-offering: and the priest shall

make atonement for him before the Lord for his issue. 16. And a man whose seed shall go forth from him, shall even bathe all his body in water, and shall be unclean until evening. 17. And every garment, and every skin, whereupon the seed shall be, shall also be washed with water, and shall be unclean until evening. 18. And a woman, if a man lie with her (so as to produce) seed, they also shall bathe themselves in water, and shall be unclean until evening. 19. And whatsoever woman shall be flowing with blood, and her issue shall be in her body, seven days shall she be in her sitting apart: every one who toucheth her shall be unclean until evening. 20. And every thing whereupon she shall lie in her sitting apart, shall be unclean: and every thing whereupon she shall sit, shall be unclean. 21. And every one who shall touch her bed, shall wash his garments, and bathe his body in water, and shall be unclean until evening. 22. And every one who toucheth any piece of furniture, whereupon she shall sit, shall wash his garments, and bathe himself in water, and shall be unclean until evening. 23. Moreover if (this take place) she being in her bed, or on the piece of furniture whereon she may sit, in his touching it he shall be unclean until evening. 24. Moreover if any one shall lie with her, and her uncleanness be on him, he shall be unclean seven days; and every bed whereon he shall lie, shall be unclean. 25. And when a woman shall flow with an issue of blood many days, not in time of her sitting apart, when also she shall flow (therewith) after her sitting apart, all the days of (such) an issue of her uncleanness (shall be) as the days of her sitting apart: she shall be unclean. 26. And every bed, whereon she shall lie all the days of the issue, shall be to her as the bed of the sitting apart; and every piece of furniture, whereupon she shall sit, shall be unclean, according to the uncleanness of the sitting apart. 27. Every one who toucheth it shall be unclean, and shall wash (his) garments, and shall bathe (his) body in water, and shall be unclean until evening. 28. Moreover if she be cleansed from the issue, she shall also number to her seven days, and after that she shall be (considered as) cleansed. 29. And on the eighth day she shall take to her two turtle-doves, or two young pigeons, and shall bring them unto the priest at the door of the tabernacle of the testimony. 30. And the priest shall make (ready) the one (as an offering) for sin, and the one for a whole burnt-offering; and the priest shall make atonement for her before the Lord, for (the) issue of her uncleanness. 31. And ye shall make the sons of Israel reverentially cautious on account of their uncleannesses; and (so) they shall not die because of their uncleanness, in their polluting my tabernacle that (is) among them. 32. This (is) the law of the (man) having a seminal issue: and if (the) seed of any one go forth from him, so that he is polluted thereby: 33. And for her that hath a flux

of blood in her sitting apart, and (for the person) who hath a seminal issue, (whether) for the male or for the female, and for the man who shall lie with a menstruous woman.

Omissions.

Verse 1. To, 5%, before "Aaron." So Vulg.

Verse 8. Then, 1, before "he shall wash." So Vulg.; also in ver. 11. Comp. vv. 16, 17.

Verse 11. His, before "garments," and "hands," where Compl. has it. So Vulg, "lotis manibus." Similarly ver. 27.

Verse 12. Every, before "vessel." So Vulg. Compl. has it.

Verse 13. His, before "body." So Vulg. Living, or, "running," before "water." See ch. xiv. 5. Compl. has them.

Verse 15. The, before "one for." See ver. 30.

Verse 19. And, before "every one."

Verse 24. Then, \(\), before "he shall be." Not noticed by E. T. MS. Al. has it. Comp. ver. 8.

Verse 25. Her, before "blood." So Vulg. Comp. ver. 26. Compl. has it. The repetition of she shall be, at the end.

Verse 26. Her, before "issue:" and before "sitting apart," twice. Similarly ver. 28. Compl. has it.

Insertions.

Verse 3. In him (so far Compl.): all the days of the issue of his body, by which, by reason of the issue, his body hath become contracted, it is his uncleanness, at the end. The Samar. has this, but has 1N, or, instead of by which, so as to render it probable that we should read $\tilde{\eta}$ for $\tilde{\eta}$, and perhaps for $\tilde{\eta}$ s in the former part of the verse. Is it in reference to this addition that the Vulg. uses the expression, "per singula momenta"? See Calmet ad loc.

Verse 4. The (man) having a seminal issue, before "shall sit."

Verse 9. Ass's, before "saddle." Until evening, at the end.

The only verse in which it does not occur, from the 5th to the 11th.

Verse 11. (His) body, after "bathe." Similarly vv. 21, 27. E. T. supplies "himself."

Verse 12. And shall be clean, at the end.

Verse 14. Them, after "bring." See Notes, and ver. 29.

Verse 15. For, before "a whole burnt-offering." Similarly ver. 30. Supplied by E. T. and Vulg.

Verse 19. And, after "blood." Supplied (though rather

differently) by E. T.

Verse 26. And, at the beginning.

Notes.

The law, תהיה, "shall be," E. T., "judicabitur," They may have read תורה.

Verse 14. Shall bring them, &3, "come." The bringing them with him is implied here, and expressed in ver. 29, הביאה אותם.

Verse 31. Ye shall make—reverentially cautious, εὐλαβεῖς ποιή-ספדפ, הזרתם, "separate," E. T., "docebitis ut caveant," Vulg. The Samar. and Syr. appear to have read it ההר, to admonish. Jerome, adv. Pelag. 1. 11.

CHAPTER XVI.

1. And the Lord spake unto Moses, after that the two sons of Aaron had died in their bringing strange fire before the Lord, and they were dead. 2. And the Lord said unto Moses, Speak unto Aaron thy brother, and let him not enter at all times into the sanctuary within the vail in front of the propitiatory which is upon the ark of the testimony, and he shall not die: for in a cloud will I appear upon the propitiatory. 3. Thus shall Aaron come into the sanctuary; with a steer out of (the) beeves (as an offering) for sin, and (bringing) a ram for a whole burnt-offering. 4. And he shall put on a linen coat that hath been sanctified, and a linen wrapper shall be on his flesh, and with a linen girdle shall he be girded, and he shall wear a linen mitre: they are holy garments: and he shall bathe all his body in water, and shall put them on. 5. And from the assembly of the sons of Israel he shall take two hekids out of (the) goats (as offerings) for sin, and one ram for a whole burnt-offering. 6. And Aaron shall bring near the steer that (is the offering) for his sin, and shall make atonement for him(self) and his house. 7. And he shall take the two he-kids, and set them before the Lord by the door of the tabernacle of the testimony. 8. And Aaron shall lay lots upon the two he-kids: one lot for the Lord, and one lot for the dismissed. 9. And Aaron shall bring near the he-kid, upon which the lot for the Lord hath come, and offer (it as an offering) for sin. 10. And the he-kid upon which the lot of the dismissed hath come, it he shall set alive before the Lord, (in order) to make atonement thereon, so as to send it forth unto the dismissal (allotted it), and shall let it go into the wilderness. 11. And Aaron shall bring the steer, the (offering) for his sin, and shall make atonement for himself and (his) house, and he shall slay the steer (that is an offering) for his sin. 12. And he shall take the fire-pan full of coals of fire from the altar that (is) before the Lord; and he shall fill his hands with incense of a fine composition, and shall bear it in within the vail. 13. And he shall put the incense upon the fire before the Lord, and the vapour of the

incense shall hide the propitiatory that (is) over the testimonies; and he shall not die. 14. And he shall take of the blood of the steer, and shall sprinkle with (his) finger before the propitiatory eastward: in front of the propitiatory he shall sprinkle seven times of the blood with (his) finger. 15. And he shall slay the he-kid, the (offering) for sin, the (kid) for the people, before the Lord; and he shall bring in of its blood within the vail, and shall do (with) its blood even as he did (with) the blood of the steer: and he shall sprinkle its blood before the propitiatory, in front of the propitiatory. 16. And he shall make atonement (for) the sanctuary because of the uncleannesses of the sons of Israel, and because of their evil doings in respect of all their sins; and thus shall he do for the tabernacle of the testimony that is set up among them in the midst of their uncleanness. 17. And there shall not be any man in the tabernacle of the testimony, when he goeth in to make atonement in the sanctuary, until he come out; and he shall make atonement for himself, and his house, and for all (the) assembly of (the) sons of Israel. 18. And he shall come forth to the altar that is before the Lord, and shall make atonement on it; and he shall take of the blood of the steer, and of the blood of the he-kid, and shall put (it) upon the horns of the altar round about. 19. And he shall sprinkle upon it of the blood seven times with (his) finger, and shall cleanse it, and sanctify it, from the uncleannesses of the sons of

Israel. 20. And he shall finish making atonement (for) the sanctuary, and the tabernacle of the testimony, and the altar, and he shall cleanse for the priests: and he shall bring the he-kid that (is) alive: 21. And Aaron shall lay his hands upon the head of the he-kid that (is) alive, and shall declare over it all the transgressions of the sons of Israel, and all their iniquities, and all their sins: and he shall lay them upon the head of the he-kid that (is) alive, and shall send (it) away by the hand of a man in readiness into the wilderness. 22. And the he-kid shall take upon itself their iniquities into an untrodden land: and he shall send the he-kid away into the wilderness. 23. And Aaron shall enter into the tabernacle of the testimony, and shall put off the linen clothing, which he had put on when he entered into the sanctuary, and lay it by there. 24. And he shall bathe his body in water in a holy place, and shall put on his clothing, and, having come forth, shall make (ready) his whole burnt-offering, and the whole produce-offering of the people, and shall make atonement for him(self), and for his house, and for the people, as for the priests. 25. And the fat, the (offering) for the sins, he shall offer up upon the altar. 26. And he who sendeth away the he-kid that was separated unto deliverance, shall wash (his) garments, and shall bathe his body in water; and afterward, he shall enter into the camp. 27. And the steer that (is an offering) for the sin, and the he-kid that (is an offering) for the sin, whose

blood was brought in to make atonement in the sanctuary, them they shall carry forth without the camp, and shall burn them with fire, and their skins, and their flesh, and their dung. 28. Moreover he that burneth them shall wash (his) garments, and shall bathe his body in water, and afterward he shall come into the camp. 29. And this shall be to you an everlasting statute: in the seventh month, (on) the tenth (day) of the month, ye shall humble your souls, and shall not do any work, (both) the native and the proselyte who is conversant among you. 30. For on this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be cleansed. 31. A sabbath of sabbaths, a rest it shall be to you, and ye shall humble your souls, (according to) an everlasting statute. 32. The priest shall make atonement, whom they shall anoint, and whom they shall make perfect (as to) his hands to execute the priest's office after his father: and he shall put on the linen clothing, holy clothing. 33. And he shall make atonement (for) the holy (place) of the sanctuary, and the tabernacle of the testimony, and (for) the altar he shall make atonement, and in behalf of the priests, and in behalf of all the assembly he shall make atonement. 34. And this shall be to you an everlasting statute, to make atonement in behalf of the sons of Israel from all their sins: once in the year it shall be done, as the Lord hath appointed to Moses.

LEVIT.

22

Omissions.

Verse 3. As, 5, before "(an offering) for sin." So Vulg. Similarly ver. 5.

Verse 6. For, דנור, before "his house." In ver. 11, they omit his, also. Al. MS. and Compl. have it. Comp. vv. 17, 24.

Verse 9. Him, after "offer."

Verse 11. That is, before "an offering." Al. MS. has μόσχον τὸν περὶ τῆς ἀμαρτίας τὸν αὐτοῦ, אֹשׁר לֹוּ. So Compl. which has ἐαυτοῦ.

Verse 12. Off, על, before "the altar."

Verse 14. His, before "finger." Similarly ver. 19. And, before "in front of," Similarly in ver. 15.

Verse 21. Two, before "hands." Compl. has it.

Verse 22. All, before "their iniquities."

Verse 26. *His*, before "garments." Similarly ver. 28. Compl. has them.

Verse 33. People of, before "the assembly," which latter is omitted by the Vulg.

Verse 34. And, before "it shall be done," איינדש, "and he did," E. T. See Notes.

Insertions.

Verse 1. Strange fire, πῦρ ἀλλότριον, after "bringing," "ignem alienum," Vulg. So the Syr., Onk., and Jonath. See ch. x. 1.

Verse 2. Is, before "upon the ark." Supplied by E. T. of the testimony, after it.

Verse 4. And, at the beginning. All, before "his body." See ch. xv. 16.

Verse 5. Out, before "of (the) goats," ¿ξ.

Verse 10. Him, before "he shall set," "cum," Vulg. The Sam. has יעמיד, "statuet." And he shall let it go, before "into the wilderness."

Verse 15. Before the Lord, after "people." Blood, after "its," וותא, "it," referring to the blood."

Verse 17. The sons of, before "Israel."

Verse 20. And he shall cleanse for the priests, after "altar." See ver. 33, and comp. ver. 24.

Verse 21. That is alive, after "kid," where repeated.

Verse 24. And for his house, before "and for the people:" see ver. 6: as for the priests, after it. See vv. 20, 33.

Verse 26. Separated, διεσταλμένον, before "unto deliverance." The whole phrase, however, διεσταλμένον εἰς ἄφεσιν, may be taken as rendering τικτύς. See Note on ver. 8.

Verse 27. Them, after "sanctuary," also after "burn." And, after "fire."

Verse 29. This, before "shall be." Supplied by E. T. and Vulg.

Verse 30. And, before "ye shall be cleansed." The Vulg. connects it directly with "coram Domino." Not in Compl.

Verse 31. A rest, before "it," not in Compl.; shall be, after "it." E. T. supplies "shall be," "est," Vulg. The Syr. and Arab. have words expressing rest. But it may be another version of name.

Notes.

Verse 3. Out of, ἐκ, ἸΞ, perhaps reading ἸΞ. See ch. iv. 3. Verse 8. The dismissed, τῷ ἀποπομπαίφ, Ἰϊκιν, "the scapegoat," E. T., "emissario," Vulg. Comp. vv. 10, 26. The lots were cast to determine which should be sacrificed to the Lord, and which sent forth into the wilderness. This is all that seems intended by the LXX., or by Aq. ἀπολελυμένφ, or Symm. ἀπερχομένφ. See Theodoret, Qu. 22, and Cyrill. adv. Julianum. Origen was of opinion that Azazel was Satan. Bochart, that it was the name of a place. See Patr. ad loc. and Jenning's Jewish Antiquities, B. III. c. 8.

Verse 14. Before the propitiatory eastward, ἐπὶ (Matt. x. 18) τὸ ἱλαστήριον κατὰ ἀνατολάς, ΠΩΡΡ ΠΩΡΑ, "upon the mercy-seat eastward," E. T. This supposes that they used ἐπί in the sense of "in the presence of"—or, "towards." For the Jewish authorities all say that the blood was not sprinkled on the mercy-seat itself: though it might be in the direction of the upper part of it. See Patrick. As the priest stood to the east of the propitiatory, it cannot be supposed that he sprinkled the blood to the eastward. The expression, therefore, must refer either to his so standing, or to his sprinkling the blood towards its eastern front. Their omission of "and" in this and ver. 15, is in favour of the latter view. The however, might be translated "even."

22—2

See Pole, Synops. ad loc. Calmet thinks that '35, in ver. 14, may have been an interpolation. But this is very unlikely. It is not in ver. 15.

Verse 21. And all their sins, DANDA (25), "in all their sins," E. T. Comp. ver. 16, where they have περί. The Vulg., Syr., and Arab. have "and." In readiness, ἐτοίμου, 'Π', "fit," E. T., "of opportunity," E. M., "paratum," Vulg. Parkh. explains it of some one who happened to be present, and refers to the case of Simon the Cyrenian. But it is not probable that the designation to such an office would be left to chance. Patrick says that it took place the year before, or, according to some, the day before; and that the appointment was made by the High Priest. Jonath., the Syr., and Arab. concur with the LXX. Fitness would of course enter into the consideration of the selecter.

Verse 27. They shall carry forth, אינציא, "shall (one) carry forth," E. T., "asportabunt," Vulg. So Syr. R. Solomon, ap. Patrick, says that four men were employed to do it. One, however, may have had the principal conduct of the business. "Educentur vectibus super manus juvenum sacerdotum." Jon.

Verse 32. After, μετά, ΠΠΠ, "in the stead thereof," E. T. The sense is much the same. A perpetual succession both of the consecrators and the consecrated is implied in the plural form which they have given to the verb.

Verse 34. It shall be done, preferable, if connected with once in the year. But the true connexion is with what follows. Comp. Omissions.

CHAPTER XVII.

1. And the Lord spake unto Moses, saying, 2. Speak unto Aaron, and unto his sons and unto all (the) sons of Israel, and thou shalt say unto them, This (is) the thing which the Lord hath commanded, saying, 3. A man, any man soever of the sons of Israel, or of the proselytes that are conversant among you, who shall slay a steer, or a sheep, or a she-goat

in the camp, and who shall slay (it) without the camp, 4. And bringeth (it) not to the door of the tabernacle of the testimony, so as to make it (ready) for a whole burnt-offering, or a salvation-(offering) to the Lord, acceptable, for a savour of a sweet smell, and whosoever shall slay (it) without, and bringeth it not to the door of the tabernacle, so as to offer a gift to the Lord before the tabernacle of the Lord, blood shall even be imputed to that man: he hath shed blood: that soul shall be destroyed from among its people: 5. In order that the sons of Israel may bring up their sacrifices, whatsoever they shall slay in the plains; and they shall bring them to the Lord, to the doors of the tabernacle of the testimony, unto the priest: and they shall sacrifice them (as) a sacrifice of salvation, to the Lord. 6. And the priest shall pour the blood towards the altar round about before the Lord at the doors of the tabernacle of the testimony; and he shall offer up the fat to the Lord for a sweetsmelling savour. 7. And they shall not sacrifice any longer their sacrifices to the vain (idols), after the which they give themselves over to fornication; it shall be to you an everlasting statute unto your generations. 8. And thou shalt say unto them, A man, any man soever, of the sons of Israel, or of the sons of the proselytes who are conversant among you, who shall make (ready) a whole burnt-offering, or a sacrifice, 9. And shall not bring (it) to the door of the tabernacle of the testimony, to make it (ready)

for the Lord, that man shall be destroyed from among his people. 10. And a man, any man soever, of the sons of Israel, or of the proselytes who are conversant among you, that shall eat any blood, I will even set my face against the soul that eateth the blood, and will destroy it from among its people. 11. For the soul of all flesh is his blood; and I have given it you upon the altar to make atonement for your souls; for his blood shall make atonement for (the) soul. 12. Therefore I have said to the sons of Israel, No soul of you shall eat blood: and the proselyte who is conversant among you shall not eat 13. And a man, any man soever, of the sons of Israel, or of the proselytes who are conversant among you, who shall take an animal of chase, a wild beast, or a bird, which is eaten, shall even pour out the blood, and hide it in the ground. 14. For the soul of all flesh is his blood; and I have said to the sons of Israel, Blood of all flesh ye shall not eat; for the soul of all flesh is his blood: every one who eateth it shall be destroyed. 15. And every soul which shall eat that which hath died, or is torn of beasts, among the natives, or among the proselytes, shall wash his garments, and shall bathe himself in water, and shall be unclean until evening, and shall (then) be clean. 16. But if he wash not (his) garments, and bathe not (his) body in water, he shall even take (upon himself) his iniquity.

Omissions.

Verse 4. And, after "blood." They have inserted καί before λογισθήσεται. Not in Compl.

Verse 5. Open, כול, before "field." Comp. ch. xiv. 7, 53: "in agro," Vulg. Them, after "bring." Compl. has it.

Verse 7. This, before "shall be." So Vulg.

Verse 9. It, after "bring." Comp. ver. 5. Even, 1, before "that man." So Vulg. Comp. ver. 10.

Verse 11. In the, before "blood." See Notes.

Verse 13. Its, before "blood." Al. MS. has αὐτοῦ, and so Compl.

Verse 14. For the life thereof, בנפשו, before "and I have said." The Vulg. has "in sanguine est," as in ver. 11.

Verse 15. Both, 1, before "wash." So Vulg.

Insertions.

Verse 3. Or of the proselytes that are conversant among you, after "Israel." See ver. 8. Not in Compl.

Verse 4. So as to make it (ready) for a whole-burnt-offering, or a salvation-offering to the Lord, acceptable, for a savour of a sweet smell; and whosoever shall slay (it) without, and bringeth it not to the door of the tabernacle of the testimony. So in the Sam. V. Not in Compl. It would appear from Deut. xii. 15, that when they were settled in the land this law was to be no longer enforced. See Pict. Bible, and Capellus, L. III. 20. 15.

Verse 6. Round about, before, after "altar." Compl. has anirarı only. Comp. ch. xvi. 14.

Verse 8. The sons of, before "the proselytes." Comp. Isai. lvi. 3, 6. Not in Compl.

Verse 11. All, before "flesh." Comp. ver. 14, Gen. vi. 13, where LXX. παντὸς ἀνθρώπου. This explains their insertion of αὐτοῦ, his, before "blood." The Vulg. has "omnis."

Verse 16. (His) garments, after "wash not." See ver. 15. E. T. supplies "them: "westimenta sua," Vulg. In water, after body." See ver. 15.

Notes.

Verse 3. Sons, בית, "heuse," E. T. The Arab. has "Beni." Similarly in ver. 8, and the Syr. in ver. 10.

Verse 7. Vain (idols), µaralois, "dvvils," E. T. See 2 Chr. xi. 15. The form of the idol was that of a goat, or perhaps a satyr. See Isai. xiii. 21.

Verse 10. προσκειμένων, who have attached themselves to you, so as to be among you. Comp. Ex. xii. 49, where see Al. MS. ch. xvi. 29, xviii. 26, Josh. xx. 6. "Appositi sunt," Italic, ap. Augustine, whom see Qu. 57, on the expression the blood is the life.

Verse 11. The soul, ΔΕΣ. I have given this as the most usual translation. Ψυχή is sometimes rendered "life," as ΔΕΣ is here by E. T., while it renders D' "your souls." Comp. Jerem. ii. 34. I think the same English word should be used in both instances. The Vulg. has "animæ," and "animabus." Comp. the "purpuream animam," Virg. £n. ix. 349, and £n. ii. 118. "Sanguine quærendi reditus animaque litandum Argolica." Johnson gives "vital principle," as one meaning of the word "soul." It is, however, to be observed, that the Heb. does not say here "the soul of all flesh is his blood," but "the soul of the flesh is in the blood," "anima omnis carnis in sanguine est," Vulg. Comp. ver. 14: perhaps αὐτοῦ at the end of the verse should be αὐτό. Νὶπ, the blood, it shall make atonement.

CHAPTER XVIII.

1. And the Lord spake unto Moses, saying, 2. Speak thou to the sons of Israel, and thou shalt say unto them, I (am) the Lord your God. 3. According to the practices of Egypt wherein ye dwelt, shall ye not do; and according to the practices of (the) land of Chanaan, whereunto I bring you in, ye shall not do, and ye shall not walk in their statutes. 4. Ye shall do my judgements, and shall keep mine ordinances, and walk ye in them: I (am) the Lord your

God. 5. And ye shall keep all mine ordinances, and all my judgements, and shall do them, (as to) which the man who hath done them shall live in them: I (am) the Lord your God. 6. A man, (any) man, shall not approach unto all the family connexions of his flesh, to reveal shame: I (am) the Lord. father's shame and thy mother's shame thou shalt not reveal; for she is thy mother; thou shalt not reveal her shame. 8. Thy father's wife's shame thou shalt not reveal; it is thy father's shame. 9. (The) shame of thy sister by thy father's side, or by thy mother's side, born within, or born without, their shame thou shalt not reveal. 10. (The) shame of thy son's daughter, or of thy daughter's daughter, their shame thou shalt not reveal, because it is thy shame. 11. (The) shame of thy father's wife's daughter thou shalt not reveal; born of the same father, she is thy sister, thou shalt not reveal her shame. 12. Thy father's sister's shame thou shalt not reveal; for she is thy father's kinswoman. 13. Thy mother's sister's shame thou shalt not reveal; for she is thy mother's kinswoman. 14. Thy father's brother's shame thou shalt not reveal, and unto his wife thou shalt not approach: for she is thy relative. 15. (The) shame of thy daughter-in-law thou shalt not reveal; for she is thy son's wife; thou shalt not reveal her shame. 16. (The) shame of thy brother's wife thou shalt not reveal; it is thy brother's shame. 17. (The) shame of a woman and her daughter thou shalt not reveal;

her son's daughter and her daughter's daughter thou shalt not take, to reveal their shame; for they are thy kindred: it is an ungodly action. 18. Thou shalt not take a wife in addition to her sister, of whom she would be jealous, to reveal her shame in addition to her, while she yet liveth. 19. And unto a woman in her separation of uncleanness thou shalt not approach to reveal her shame. 20. And with thy neighbour's wife thou shalt not lie carnally, (so as) to be polluted with her. 21. And of thy seed thou shalt not give to serve a ruler, and thou shalt not profane the holy name: I (am) the Lord. 22. And with a male thou shalt not lie as with a female; for it is an abomination. 23. And thou shalt not lie carnally with any quadruped, (so as) to be polluted with it; and a woman shall not stand before any quadruped, to be connected (with it); for it is detestable. 24. Be not ye polluted in all these things: for in all these things have the nations been polluted, which I send out from before you: 25. And the land hath been polluted, and I have repaid them (their) unrighteousness because of it, and the land abhorreth the residents thereon. 26. And ye shall keep all my statutes, and all mine ordinances, and ye shall not do (any) of all these abominations. the man of the country, and the proselyte who is come among you. 27. For all these abominations the men of the land have done, who are (there) before you, and the land hath been polluted. 28. And that the land abhor you not in your polluting it, even as it hath abhorred the nations that (were) before you. 29. For every one soever who shall do (any) of all these abominations, the souls that do (them) shall be destroyed from among their people, 30. And ye shall keep mine ordinances, that ye may not do (any) of all the abominable institutes, which were practised before you (were); and ye shall not be polluted therein: because I (am) the Lord your God.

Omissions.

Verse 3. The land of, before "Egypt." Al. MS. has $\gamma \hat{\eta} s$, and so Compl. $\tau \hat{\eta} s \ \gamma \hat{\eta} s$.

Verse 10. Theirs, after "because." So Vulg.

Verse 29. Even, , before "the souls."

Insertions.

Verse 5. All, before "mine ordinances," and before "my judgements." Not in Compl. Similarly in ver. 26. And shall do them, after "judgements." Your God, at the end. See vv. 2, 30, ch. xix. 12, 16.

Verse 7. For, before "she is." Similarly vv. 12, 14, 15, 17, 22. See ver. 13, and comp. ver. 30.

Verse 11. Thou shalt not reveal, after "daughter."

Verse 14. And, after "reveal."

Verse 30. Because, on, before "I (am)." Comp. vv. 2, 5.

Notes.

Verse 4. And walk ye, καὶ πορεύεσθε, רלכת, "to walk." E. T., "et ambulabitis," Vulg. Al. MS. has πορεύεσθαι.

Verse 6. The family connexions, olkeîa, מאר משר, "remainder," E.M., E.T. having "near akin to him" for the whole phrase מאר בשרו "proximam sanguinis sui," Vulg. It comprises cases of affinity as well as consanguinity. See ver. 14, where the Vulg. has "quæ tibi affinitate conjungitur." Comp. ch. xx. 20. In the Antw. and

Paris Polyglotts it is πάντα οἰκεῖον in the masc. So Jun. et Trem. and the Syr. The principle being that the ἀσχημοσύνη of the woman is that of the man also: and that what is forbidden the man is forbidden the woman. See Patr. on ch. xx. 14.

Verse 17. Thy kindred, שארה, "her near kinswomen," E. T. But man and wife being one flesh, they are considered as his also.

Verse 18. In addition to, ἐπί, which occurs twice, rendering first κ, and then κς: perhaps the latter might be translated "against," with reference to ἀντίζηλον, a rival, an opponent, κάτις το νεκ (her)," Ε. Τ. Comp. Ecclus. xxvi. 6, xxvvii. 11. Augustine, Qu. 63, though he interprets the passage as prohibiting the marriage of two sisters, catches at the end of his remarks the force of γγ, saying, "an ideo potius ne propter hoc fiat, id est, ne hoc animo fiat ut in zelum sororis soror superducatur." But the words relate to any woman—according to a common Hebrew idiom—who is married with the malicious intent of thereby annoying the first wife. I am persuaded that this passage is in no way opposed to the view taken by those who contend for the illegality of marriage with a wife's sister. See Note on ver. 6, and consult Hammond, Vol. 1. fol. Ed. p. 583.

Verse 21. To serve a ruler, אמרביר למלך, לחעביר למלך, "pass through the fire to Moloch," E. T. They probably read להעביר. So the Samar. Vossius, following the Scholiast, "ne filios servitio principum allophylorum consecrarent," c. 15. See also Theodoret, Qu. 25. Comp. ch. xx. 2, 5. In 2 Kings xvi. 3, they translate העביר correctly. Holy, "of thy God," E. T. Comp. ch. xix. 12, xx. 3, xxii. 32.

Verse 25. I have repaid them (their) unrighteousness because of it, אפקד ענוה עליה, "I do visit the iniquity thereof upon it," E. T. Al. MS. has airâr for airoîs. The sentence had been pronounced, though its execution would not be immediate.

CHAPTER XIX.

1. And the Lord spake unto Moses, saying, 2. Speak thou to the assembly of the sons of Israel, and thou shalt say unto them, Ye shall be holy, for

I the Lord your God (am) holy. 3. Let each (of you) fear his father and his mother; and ye shall keep my sabbaths: I (am) the Lord your God. 4. Ye shall not follow after idols, and ye shall not make to you molten gods: I (am) the Lord your God. 5. And when ye sacrifice a sacrifice of salvation to the Lord. ye shall sacrifice (it, so that it may be) accepted of you. 6. On the day that ye shall sacrifice (it), it shall be eaten, and on the morrow; and if (any) be left until a third day, it shall be burnt in (the) fire. 7. But if with eating it be eaten on the third day, it is unsacrificial; it shall not be accepted. 8. Moreover he that eateth it, shall take (upon himself) sin, because he hath profaned the holy things of the Lord; and the souls that (thus) eat shall be destroyed from among their people. 9. And when ye are reaping the harvest of your land, ye shall not completely reap your harvest of your field, and those (portions) which fall from thy harvest thou shalt not gather together. 10. And thy vineyard thou shalt not glean, nor shalt thou gather together the (fallen) grapes of thy vineyard; to the poor (man) and to the proselyte thou shalt leave them: I am the Lord your God. 11. Ye shall not steal, ye shall not lie, neither shall each (of you) accuse his neighbour falsely. 12. And ye shall not swear by my name for an unrighteous (purpose), and ye shall not profane the holy name of your God: I am the Lord your God. 13. Thou shalt not do thy neighbour wrong, and thou shalt not take

by force; and the hire of thy hired servant shall not lie by thee until the morning. 14. Thou shalt not speak evil of a deaf (person), and before a blind (person) thou shalt not lay a stumblingblock; and thou shalt fear the Lord thy God: I am the Lord your God. 15. Ye shall not do an unrighteous thing in judgement: thou shalt not accept a poor man's person, neither shalt thou have a mighty man's person in admiration: in righteousness thou shalt judge thy neighbour. 16. Thou shalt not walk in guile among thy nation: thou shalt not stand against thy neighbour's blood: I am the Lord your God. 17. Thou shalt not hate thy brother in thy mind; with a rebuke thou shalt rebuke thy neighbour, and not take sin (upon thyself) because of him. 18. And thy hand shall not avenge itself, and thou shalt not bear hatred against the sons of thy people: and thou shalt love thy neighbour as thyself: I am the Lord. 19. Ye shall keep my law; thou shalt not cross thy cattle with an animal of another kind, and thy vineyard thou shalt not sow (with) different (seed), and thou shalt not put on thyself a counterfeit garment woven of two (materials). 20. And if any one lie carnally with a woman, and she be a household servant, reserved for a man, and she hath not been redeemed with ransoms, or freedom hath not been given to her, there shall be to them a visitation (of punishment); they shall not die, because she hath not been made free. 21. And he shall bring (an offering for) his offence to

the Lord, at the door of the tabernacle of the testimony; a ram (as an offering for) offence. 22. And the priest shall make atonement for him with the ram (offered for) the offence before the Lord, for the sin which he hath sinned: and the sin which he hath sinned shall be forgiven him. 23. Moreover when ye shall come into the land which the Lord your God giveth you, and shall plant any tree good for food, ye shall even completely purify its uncleanness; for three years its fruit shall be to you incompletely purified, it shall not be eaten. 24. And in the fourth year all its fruit shall be holy, fit for praise to the Lord. 25. But in the fifth year ye shall eat the fruit; an addition to you its productions (shall be): I am the Lord your God. 26. Eat not upon the mountains; and ye shall not consult auguries, nor watch birds. 27. Ye shall not make one hinder lock only of the hair of your head, nor shall ye spoil the appearance of your beard. 28. And for a life (ended) ye shall not make incisions in your body, and punctured letters ye shall not make upon you: I am the Lord your God. 29. Thou shalt not profane thy daughter (by causing) that she should give herself over to fornication; and the land shall not give itself over to fornication, and (if it do) the land will be filled with transgression. 30. Ye shall keep my sabbaths, and of my sanctuary ye shall stand in awe: I am the Lord. 31. Ye shall not follow after those who speak from their bellies, and ye shall not cleave

to enchanters, to be polluted with them: I am the Lord your God. 32. In presence of a greyheaded man thou shalt rise up, and shalt honour the face of an elder, and fear thy God: I am the Lord your God. 33. Moreover when any one shall come unto you (as) a proselyte in your land, ye shall not oppress him. 34. The proselyte who cometh over unto you shall be as the native among you, and thou shalt love him as thyself: for ye were (as) proselytes in the land of Egypt: I am the Lord your God. 35. Ye shall not do an unrighteous thing in judgement, in measures, and in weights, and in balances. 36. Just balances, and just weights, and a just gallon, shall be among you: I am the Lord your God, who bring you forth out of (the) land of Egypt. 37. And ye shall keep all my law, and all mine ordinances, and do them: I am the Lord your God.

Omissions.

' Verse 2. All, before "the assembly." Compl. has it.

Verse 8. His, before "sin." Comp. ver. 17, similarly ver. 22.

Verse 25. Thereof, after "fruit." So Vulg. Compl. has it.

Verse 34. To you, after "shall be." So Vulg.

Verse 36. A just ephah, or, a just hin, for χοῦs may render either. They may have considered it as a measure of capacity, indifferently of things dry or liquid. It is, however, generally taken to be the same as the congius, a measure of liquids, containing twelve heminæ or cotylæ, and equal to about seven pints. See ch. xiv. 10. Our gallon is, I think, the measure which comes nearest to it. "Tiberius called some one Tricongius because of his carousing three gallons of wine," Camden ap. Richardson, Dict. Compl. has καὶ μέτρα δίκαια, for "a just ephah."

Insertions.

Verse 8. That (thus) eat, after "the souls." It may be considered as supplying the place of אההוא, "that soul," E. T., which otherwise is omitted.

Verse 9. Your, after "reap." Not in Al. MS.

Verse 10. Am, before "the Lord," supplied by E. T. Not in Compl. Similarly ver. 12, not in Al. MS. vv. 14, 16, 18, 25, 28, 30, 32, 34, 36, 37.

Verse 12. Holy, before "name." Not in Al. MS. or Compl.; nor your God, at the end, in Al. MS. Comp. vv. 14, 16, 23, 28, 32, 37, and see vv. 25, 31, 34, 36.

Verse 13. And, before "the hire," similarly vv. 19, 26, 36. Thy, before "hired servant." Not in Al. MS. or Compl.

Verse 14. The Lord, after "fear," "Dominum," Vulg. Comp. ver. 32. Not in Compl.

Verse 18. Thy hand, before "shall not:" or rather hand; the pronoun being implied in the second person of the verb. See 1 Sam. xxv. 33.

Verse 20. She, aĕτη, before "hath not been redeemed." The Vulg. inserts "tamen." To them, after "shall be." So Vulg. "vapulabunt ambo:" "she shall be scourged," E. T., "there shall be scourging," E. M. In some copies of the LXX. according to Calmet, the punishment is to be inflicted on the female only. So the Arab., the Targums, and Rabbins. In the Samar. on the man only.

Verse 23. Which the Lord your God giveth you, after "land." See Ex. xx. 12.

Verse 27. Of the hair, before "of your head," or it may render ΓΝΕ, if ποιήσετε σισόην be considered as representing ΥΕΡΓ: "in rotundum attendebitis comam," Vulg., omitting "of your head."

Verse 36. Among, before "you." It may render 5. Not in Compl.

Verse 37. Your God, at the end.

Notes.

Verse 3. His father and his mother. So Vulg. and Syr. Though the Hebrew order of the words is not usual, I do not LEVIT.

suppose that anything was particularly intended by it. See Patrick on the verse. καὶ μητέρα αὐτοῦ is not in Al. MS.

Verse 5. (It, so that it may be) accepted, δεκτή», [1Υ), "at will," E. T., "ut sit placabilis," Vulg. [1200], Syr., in which comp. Luke iv. 19, Rom. xii. 1: "ea ratione ut a vobis acceptetur," Arab. To the same purpose Onk. and Jon.? Comp. Gen. iv. 4, and see ver. 7, and ch. i. 3, xxii. 19, 20, 21. Calmet and Patrick approve of their translation. "So that it may be favourable to you:" rite, Gesen.

Verse 12. Ye shall not profane, חללה, "thou shalt not," E. T. The Syr. has the plural.

Verse 16. In guile, δόλφ, ζιζι, "as a tale-bearer," E.T. They seem to have considered it as used adverbially. Comp. Jer. vi. 28, ix. 4. Calmet translates, "vous ne marcherez point avec fraude." Σις, is generally a merchant; here a trader in slander, Parkh. Vatablus has "mercator." See also Ezek. xxii. 9, Prov. xi. 13, xx. 19. Stand against, ἐπιστήση. The accuser at Athens was called δ ἐπιστάς. See Demosth. c. Timocr. ix. In Ezek. xliv. 24, it is used for the judge.

Verse 17. Take sin (upon thyself) because of him, אֹזְשְׁץ δι aὐτὸν ἀμαρτίαν, אָבוּח, "suffer sin upon him," E. T., "that thou bear not sin for him," E. M., "ne habeas super illo peccatum," Vulg. To the same purpose the Syr., Arab., and Onkelos. Comp. Gen. xxvi. 7, ch. iv. 3, xxii. 9, Ps. lxix. 8, for this use of by or by. Patrick seems to think it not so used, but quotes Rabbi Chanina as saying, "Jerusalem had not been destroyed, but because one neighbour did not reprove another."

Verse 19. Vineyard, τω "field," E. T. It is true, as Schleusner observes, that τω includes vineyards—but not so the converse; so that they seem here to have narrowed the precept. In Deut. xxii. 9, the vineyard only is mentioned, which perhaps guided them here. Thou shalt not put on, οὐκ ἐπιβαλεῖς, τὸν κὸ, "shall not come upon," E. T., "non indueris," Vulg. Counterfeit, κίβδηλον, μυνω, comp. Deut. xxii. 11, woollen mixed with linen, or vice versa, not avowedly, but in the way of imposture? Shoddy? There is a material, used in Tuscany, of this mixed kind, called Mezza-lana; worn, I believe, by the peasantry. Our adulterations generally take place with cotton. As the word in the original occurs only here and in Deut. they seem to have conjectured its meaning.

Gesenius speaks of it as of Coptic origin. Woven of two (materials), which two are specified in Deut. and, from it, by E. T. here: "quæ ex duobus texta est," Vulg. The Jews understood a mixture of cotton and wool, or cotton and silk, to be equally prohibited. See Michaelis' Qu. to Niebuhr, French Transl. p. 140, and, on the verse, Theodoret, Qu. 27.

Verse 23. Completely purify its uncleanness, περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ, וערלתם ערלתם ערלתו "count the fruit thereof as uncircumcised," E. T. The Vulg., though here very literal, renders ערלים afterwards by "immunda." I take περί as intensive, though there may be in it an allusion to περιτομή. Gesenius has "ye shall cast the fruit away as unclean, like a foreskin." Comp. Deut. XXX. 6, Josh. v. 6.

Verse 26. Upon the mountains, על הדם, "with the blood," E. T., for which they probably read הרים. Comp. Ezek. xxxiii. 25, xviii. 6. See Cappellus, IV. 5. Aq. has ἐπὶ τοῦ δώματος, which is either a mistake for αίματος, הרים, ο τύψώματος, הרים. Drusius supposes the former, Scharfenburg, the latter. See Vossius, c. xv. and Schleusner. Comp. Deut. xii. 2. The scribe may have had in his mind Jer. xix. 13, xxxii. 29, or Zeph. i. 5.

Verse 27. One hinder lock only, σισόην. This is Bochart's explanation of the word ກັນ, Ezek. viii. 3, "cincinnum qui solus in occipitio supererat." See the citation from him at large in Schleusner. It is not likely that the prophet would have his hair dressed in this manner, unless perhaps by compulsion, he being a captive. Add to the authors cited in that passage of Bochart, Plutarch de Virt. Mul. p. 261, and Lucian de Dea Syr. ap. Calmet. See also Nimrod, Vol. II. p. 91. Croius, ap. Hody, II. 4, 23, says it is an Alexandrian word.

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Verse 28. For a life (ended), ἐπὶ ψυχŷ, i. e. τετελευτηκυία, as ch. xxi. 11. ΨΕλ, "for the dead," E. T. "Nomen rectricis suse etiam corpus accepit anima destitutum," Aug. Qu. 81, and to the same purpose, Epist. 157, where he illustrates it by the double meaning of Ecclesia, as the place containing, and the persons contained. To say, however, a dead soul, or a dead life, is harsh; and the meaning is sufficiently apparent from the translation which I have given.

Verse 31. Who speak from their bellies, ἐγγαστριμύθοιs: or from an inward impulse—not common ventriloquists. They used to be called στερνομάντειs, and ἐντερομάντειs. See Schl. and Theodor. Qu. 29. 218, "that have familiar spirits," E. T. See Parkh. on the word. Their use of θελητάς, 2 Kings xxiii. 24, favours the derivation from 1128, voluit.

Verse 34. (As) proselytes, προσήλυτοι, "advenæ," Vulg. They came into Egypt desiring hospitality and a participation in civil rites, and it appears from Ezek. xx. 6, that they even went further, and adopted some of the idolatrous customs of the Egyptians.

Verse 35. In balances, לייסורה, "measure," E. T. of capacity, as הום, "mete-yard," was of length? Their eye may have been caught by מאוני, which immediately follows, and hence the mistranslation may have arisen. Comp. Ezek. iv. 11, 16, 1 Chr. xxiii. 29.

CHAPTER XX.

1. And the Lord spake unto Moses, saying,
2. Thou shalt also speak to the sons of Israel, (thus,)
If (there be) any of the sons of Israel, or of those who have become proselytes in Israel, who shall give of his seed to a ruler, let him be put to death: the nation that (is) upon the land shall stone him with stones.

3. And I will set my face against that man, and will destroy him from among his people, because of his seed he hath given to a ruler, that he might

pollute my sanctuary, and profane the name of those that are sanctified to me. 4. But if with overlooking the natives of the land shall overlook with their eyes, away from that man, so as not to kill him, when he giveth of his seed to a ruler: 5. I will even set my face against that man, and his kindred, and will destroy him, and all who are consenting with him, so that he giveth himself over to fornication unto the rulers, from among their people. 6. And whatsoever soul shall follow after those who speak from their bellies, or enchanters, so as to give itself over to fornication after them, I will set my face against that soul, and destroy it from among its people. 7. And ye shall be holy, because I the Lord your God (am) holy. 8. And ye shall keep mine ordinances, and do them: I am the Lord who sanctify you. 9. A man, (any) man, whosoever shall speak evilly of his father or his mother, let him be put to death: hath he spoken evilly of his father or mother? he shall be guilty. 10. What man soever shall commit adultery with a man's wife, or whosoever shall commit adultery with (his) neighbour's wife, let the adulterer and the adulteress be put to death. 11. And if any one lie with his father's wife, he hath revealed his father's shame; let both be put to death; they are guilty. 12. And if any one lie with his daughter in law, let both be put to death; for they have done an ungodly act; they are guilty. 13. And whosoever shall lie with a male as with a female, they have both done an

abomination; let them be put to death; they are guilty. 14. Whosoever shall take (in marriage) a woman and her mother, it is a transgression: with fire they shall burn him and them, and there shall not be transgression among you. 15. And whosoever shall lie with a quadruped, let him be put to death; and the quadruped ve shall kill. 16. And a woman who shall approach unto any beast to be connected therewith, the woman and the beast ye shall kill; let them be put to death: they are guilty. 17. Whosoever shall take his sister by his father's side, or by his mother's, and see her shame, and she see his shame, it is infamy; they shall be destroyed in the sight of the sons of their race: he hath revealed his sister's shame; they shall bear (their) sin. 18. And whatsoever man shall lie with a menstruous woman, and reveal her shame, he hath revealed her fountain, and she hath revealed the issue of her blood: both shall be destroyed out of their generation. 19. And the shame of thy father's sister and of thy mother's sister thou shalt not reveal; for he (who doth so) hath revealed a nearness of kin; they shall bear (their) sin. 20. Whosoever shall lie with his relative, hath revealed the shame of his relationship: they shall die childless. 21. Whosoever shall take his brother's wife, it is uncleanness; he hath revealed the shame of his brother; they shall die childless. 22. And keep ye all mine ordinances, and my judgements; and ye shall do them, and (so) the land will not abhor

you, whereunto I bring you in to dwell upon it. 23. And walk ye not in the institutes of the nations. whom I send out from you: for all these things they did, and I abominated them. 24. And I said to you, You shall inherit their land, and I will give it you in possession, a land flowing (with) milk and honey: I (am) the Lord your God, who have separated you from all the nations. 25. And ye shall distinguish them between the clean beasts, and between the unclean beasts, and between the clean fowls and the unclean; and ye shall not make your souls abominable with the beasts, and with the fowls, and with all the reptiles of the earth, which I have distinguished for you in uncleanness. 26. And ye shall be holy to me, because I the Lord your God am holy, who have distinguished you from all the nations, to be mine. 27. And what man or woman soever of them who shall become a speaker from the belly, or an enchanter, let both be put to death: with stones ye shall stone them; they are guilty.

Omissions.

Verse 6. Even, 1, before "set." So Vulg.

Verse 7. Sanctify yourselves, therefore, at the beginning. Compl. has καὶ ἀγιασθήσεσθε.

Verse 9. For, at the beginning. So Vulg.

Verse 10. And, at the beginning. So Vulg. His, before "neighbour's." Compl. has them.

Verse 11. Of them, after "both." So Vulg. Similarly, vv. 12, 13, 18.

Verse 14. And, at the beginning. Similarly ver. 17. So Vulg., and vv. 20, 21.

Verse 19. And, before "they shall be destroyed." So Vulg. His, before "sin." They have the verb in the plural. Compl. has $\dot{a}\mu$. $a\dot{v}ro\hat{v}$ $\lambda\dot{\eta}\psi\epsilon ra\iota$.

Verse 20. They shall bear their sin, before "they shall die." See ver. 19.

Verse 22. All, before "my judgements." So Vulg., and before "leges." Compl. has it.

Verse 23. Before, after "from."

Insertions.

Verse 2. That (is) upon, τὸ ἐπί, before "the land."

Verse 5. He, before "giveth:" himself, after it. It relates rather to those who are consenting with him. The Vulg., however, has "ut fornicaretur."

Verse 7. (Am) holy, at the end. So the Samar. See ver. 26, and ch. xix. 2.

Verse 10. Or, after "a man's wife." E. T. supplies "even he," "et," Vulg. Why they used the disjunctive here is not easy to say. See August. Qu. 73.

Verse 12. For, before "they have done," "quia," Vulg. Not in Compl.

Verse 24. All, before "the nations," "cæteris," Vulg. E. T. supplies "other." Similarly in ver. 26.

Verse 25. Them, airois, before "between." Apparently without meaning: unless the final מו הברלחם has been taken for a pronoun. Compl. has éaurois, which is more intelligible. Beasts, after "unclean. Not in Compl.

Verse 26. Am, before "holy," supplied by E. T. and Vulg. Not in Compl. Your God, after "the Lord." See ver. 7.

Verse 27. Both, before "be put to death." Improper; because the number of such offenders is indefinite. It may mean—of whichsoever sex they are—but is still superfluous. Or, both the classes specified.

Notes.

Verse 3. Those that are sanctified to me, τῶν ἡγιασμένων μοι, whether things or persons. ישיף, "holy," applied to "name," E. T.

Verse 6. It—its people, in relation to $\psi \nu \chi \dot{\eta}$. Al. MS. has $\lambda ao\hat{\nu}$ $a\dot{\nu}\tau o\hat{\nu}$, "his," E. T.

Verse 9. Shall be guilty, *roxos *rota, an equivalent phrase to בו "המין, "his blood (shall be) upon him." So Onk., סמלא חיב, "his blood (shall be) upon him." So Onk., סמלא חיב, and similarly in vv. 11, 12, 13, 16, 27. See Ex. xxii. 3.

Verse 17. Infamy, ὅνειδος, "a wicked thing," E. T. See Prov. xiv. 34, where Symm. has ὅνειδος. ٦DΠ, in Chald. and Syr. is "probro afficere." Onk. and Jon. use words of a similar meaning. See Calmet, and comp. Prov. xxv. 10.

Verse 20. Kinsuoman, or relative, συγγενοῦς, ΠΠΠ, "uncle's wife," E. T., "uxore patrui vel avunculi," Vulg. See Augustine, Qu. 76, who thinks the latter meant here, the former having been prohibited before, ch. xviii. 14. Comp. Ex. vi. 20. Relationship, συγγενείας. ΠΠ, "uncle," E. T., "cognationis," Vulg. Hath violated the decency which so near a connexion, whether it be called relationship, or affinity, demands. Comp. οἰκειότητα, ver. 19.

Verse 21. They shall die. So the Syr. and Arab. Taken from the foregoing verse.

Verse 25. In uncleanness, "in immundiciam," August. Which I have given you notice to abstain from, by reason of their uncleanness.

CHAPTER XXI.

1. And the Lord spake unto Moses, saying, Speak to the priests, the sons of Aaron, and thou shalt say unto them, For the lives (that have ended) they shall not be polluted in their nation, 2. Except for their relation that (is) nearest (of kin), for father and mother, and sons, and daughters; for a brother, 3. And for a sister, a virgin, who is near (of kin) to him, who hath not been married to a husband; for these he shall be polluted. 4. He shall not be polluted suddenly among his people unto his profanation. 5. And ye shall not have the head shaved (unto) baldness for

a dead (person); and they shall not have the outline of the beard shaved; and upon their flesh they shall not cut incisions. 6. They shall be holy to their God. and they shall not profane the name of their God; for they offer the sacrifices of the Lord (the) gifts of their God, and they shall be holy. 7. A woman (that is) an harlot and profaned they shall not take, and a woman cast out by her husband; for he is holy to the Lord his God. 8. And thou shalt sanctify him: this man offereth the gifts of the Lord your God; he shall be holy; for I the Lord who sanctify them (am) holy. 9. And if a daughter of a man (that is) a priest be profaned, (so as) to give herself over to fornication, she profaneth the name of her father: she shall be burned on a fire. 10. And he (that is) the high priest among his brethren, upon whose head hath been poured of the anointing oil, and who hath been rendered perfect (in fitness) to put on the garments, shall not unmitre (his) head, and shall not rend (his) garments. 11. And upon occasion of any life that is ended he shall not go in; for his father he shall not be polluted, nor for his mother. 12. And he shall not go forth out of the sanctuary, and shall not profane that which is sanctified of his God, because the holy anointing oil of God (is) on him: I (am) the Lord. 13. The same shall take a wife (who is) a virgin, of his own race. 14. But a widow, and a woman cast out, and a woman profaned, and an harlot, these he shall not take; but a virgin from among his

people he shall take (to) wife. 15. And he shall not profane his seed among his people: I (am) the Lord who sanctify him. 16. And the Lord spake unto Moses, saying, 17. Say to Aaron, A man of thy stock, unto your generations, in whomsoever there shall be a blemish, shall not draw near to offer the gifts of his God. 18. Every man in whom there is a blemish, shall not draw near: a man (who is) blind, or lame, or (who) hath his nose mutilated, or his ear cut off, 19. Or a man in whom there is a fracture of the hand. or a fracture of the foot, 20. Or (who is) humpbacked, or (who) hath stains on his face, or is destitute of eye-brows, or a man in whom there is a raging itch, or a tetter, or (who is) single testicled: 21. Every (man) in whom there is a blemish, of the seed of Aaron the priest, shall not come near to offer the sacrifices to thy God, because (there is) a blemish in him: he shall not approach to offer the gifts of God. 22. The gifts of God, the holy of holies, and of the holy (things) he shall eat. 23. Unto the vail however he shall not approach, and unto the altar he shall not come nigh, because he hath a blemish: and he shall not profane the sanctuary of his God; for I am the Lord who sanctify them. 24. And Moses spake unto Aaron and his sons, and unto all (the) sons of Israel.

Omissions.

Verse 2. His, before "father," "mother," "sons," "daughters," "brother," and ver. 3, "sister." So Vulg. Compl. has it after μητρί.

Verse 5. Their, before "head" and "beard." So Vulg.

Verse 7. They shall not take, after "husband." So Vulg. Compl. has it.

Verse 8. Unto thee, after "holy." So Vulg.

Verse 15. For, after "people."

Verse 17. Saying, after "Aaron." So Vulg. Compl. has it.

Verse 18. For, at the beginning. So Vulg.

Verse 21. Man, after "every." So Vulg. His, after "the gifts of." Similarly in ver. 22. Compl. has them.

Insertions.

Verse 5. For a dead (person), ἐπὶ νεκρῷ. Comp. ver. 1, ch. xix, 28, Deut. xiv. 1.

Verse 7. The Lord, before "his God." The Arab. has it, omitting "God."

Verse 8. The Lord, before "your God."

Verse 9. The name of, before "her father." So Vulg. "nomen." Onk. has "sanctificationem," אקרושא, the sacredness?

Verse 13. Of his own race, ἐκ τοῦ γένους αὐτοῦ. Comp. ver. 14. Not of his own family, or even of his own tribe, 2 Chr. xxii. 11, but of his own people, "the seed of the house of Israel," Ezek. xliv. 22, Phil. iii. 5. Philo, 2 de Monarch. took it as of the priestly family. See Orig. Hom. 12 in Lev.

Verse 14. And, after "profaned." E. T. supplies "or," "atque," Vulg.

Verse 21. Thy, before "God." Not in Al. MS. which has Θεοῦ, for ההוה, "of the Lord." Because, after it. Comp. ver. 23. Compl. has Κυρίφ.

Verse 23. Am, before "the Lord." Not in Compl. The Vulg. has "qui sanctifico."

Notes.

Verse 3. For these, הְלֹה, "for her," E. T. They include those mentioned in ver. 2.

Verse 4. Suddenly, פֿבָּמֹה עים, "(being) a chief man," E. T. Schl. thinks they read געל, which in Syr. is cito, and the verb in Arab. to make haste, or possibly בלע. See Num. iv. 20,

where they have ἐξάπινα. The Vulg. has "in principe," as if it were בבעל or בבעל. See Patrick.

Verse 5. Ye shall not have—shaved, ξυρηθήσεσθε, "they shall not"—"he shall not." Heb. Keri and Chetib. Al. MS. has ξυρήσεται, "non radent," Vulg.

Verse 6. Gifts, רבר, "bread," E. T. So Onk. פרבן. Comp. ch. iii. 11, xxii. 25, Num. xxviii. 2. Jonath has תקרבותא, offerings. Similarly vv. 8, 17, 22. See Patrick.

Verse 10. The anointing oil, τοῦ ἐλαιοῦ τοῦ χριστοῦ. That which is received by inunction, as Bp. Pearson explains it, On the Creed, Vol. II. p. 94. Augustine's comment is, "ipsum oleum appellat Scriptura Christum." Compl. has χρίσματος. Schleusner thinks that τὸ χριστόν in ver. 12, and here, means unctio. So the Vulg. "unctionis."

Verse 18. Hath his nose mutilated, κολοβόριν, מרות, "hath a flat nose," E. T., "parvo naso," Vulg. Calmet says some copies have κολοβόχειρ. So Compl. There seems nothing in the Heb. word to require its restriction to the nose in particular: according to Gesenius, however, it is so used in Arabic. With his ear slit, or cut off, δτότμητος, "Γιζ", "that hath, anything superfluous," E. T., "grandi vel torto naso," Vulg., but in ch. xxii. 23, it is "aure amputata." The effect of disproportion would be produced as much by the curtailment of one ear as by the excessive elongation of the other. See Patrick on the verse. The Syr. applies it to the ear.

Verse 20. Hath stains on his face, ἔφηλος, ρη, "a dwarf," E. T., "lippus," Vulg. The Greek is explained in Gloss. Brem. ap. Schleusn. αἰματοειδεῖς ἔχων ὀφθαλμούς. The Complut. adds τοὺς ὀφθαλμούς here. See Patrick. Is it possible, therefore, that ρη may signify here, as it elsewhere does, "fine dust," and be connected with ነንሮች following, so as to express the tingling sensation accompanying ophthalmia, as if the eyes were full of sand? Or, have they overlooked ρη altogether, and are ἔφηλος and πτίλλος two versions of καιν. Τhe Syr. follows the LXX. in πτίλλος; having—a falling off of the eyebrows. Comp. ch. xiv. 9. So likewise in μονόρχις; and Targ. Hieros.

Verse 23. The sanctuary of his God, את מקרשי, "my sanctuaries," E. T. Meaning, according to Bp. Patrick, the sanctuary properly so called, and the court of the altar of burnt-offering.

The Vulg. has "sanctuarium," in the sing. Comp. ver. 12. They make airois refer to the priests. So Vulg. "eos." But it may mean the sanctuaries, before mentioned. Comp. ch. xxii. 16.

CHAPTER XXII.

1. And the Lord spake unto Moses, saying, 2. Speak to Aaron and to his sons, and let them beware of the holy things of the sons of Israel, and (so) they will not profane my holy name (in regard to) whatsoever things they sanctify to me: I (am) the Lord. 3. Say to them, Unto your generations every man soever who shall approach of all your seed unto the holy things, whatsoever the sons of Israel sanctify to the Lord, and his uncleanness be upon him, that soul shall be destroyed from (before) me: I (am) the Lord your God. 4. And (if there be) a man of the seed of Aaron the priest, and the same hath a leprosy, or a seminal issue, he shall not eat of the holy things, until he be cleansed: and he who toucheth any uncleanness of a life (that is ended), or a man whose seed hath gone from him, 5. Or whosoever shall touch any unclean reptile, (by reason of) which he shall pollute him(self), or a man by whom he shall pollute him(self), according to all his uncleanness; 6. What soul soever shall touch them, shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water; 7. And the sun shall go down, and he shall be clean; and then he shall eat of the holy things; because it is his

bread. 8. That which hath died, or hath been torn by wild beasts, he shall not eat, to be polluted by them: I (am) the Lord. 9. And they shall observe mine observances, that they take not sin (upon themselves) because of them, and die because of them, when they shall profane them: I (am) the Lord God who sanctify them. 10. And no stranger shall eat (the) holy things: a sojourner of (the) priest, or a hired servant, shall not eat (the) holy things. 11. But when the priest shall purchase a soul purchased with money, the same shall eat of his bread; and his (servants) born in his house, they also shall eat of his 12. And when a daughter of a man (that is) bread. a priest shall become (wife) to a man (that is) a stranger, she shall not eat of the first-fruits of the holy (thing). 13. And when a priest's daughter shall become a widow, or cast out, but hath no seed, she shall return to the paternal house, as in her youth: she shall eat of her father's bread; and no stranger shall eat thereof. 14. And whatsoever man shall eat (the) holy things through ignorance, he shall even add unto it its fifth part, and shall give the holy thing to the priest. 15. And they shall not profane the holy things of the sons of Israel, which they set apart to the Lord, 16. And (so) bring upon themselves a transgression of offence, in their eating their holy things: for I (am) the Lord who sanctify them. 17. And the Lord spake unto Moses, saying, 18. Speak thou to Aaron and to his sons, and to all the assembly

of Israel, and thou shalt say unto them, A man, (any) man soever, of the sons of Israel, or of the proselytes who are adherent unto them in Israel, who shall offer his gifts, according to all their promise, or according to all their choice, whatsoever they may offer to God for a whole burnt-offering, 19. Males without blemish (shall be) accepted for you, out of the herds, or out of the sheep, and out of the goats. 20. All things whatsoever have a blemish therein, they shall not bring to the Lord; because it will not be accepted for you. 21. And whatsoever man shall offer a sacrifice of salvation to the Lord, distinguishing a vow, or (an offering) of choice, or in your feasts, out of the herds, or out of the sheep, it shall be without blemish (to be) accepted; there shall not be any blemish in it. 22. Blind, or broken, or with a tongue slit, or having a rash, or a raging itch, or tetters, these they shall not bring to the Lord, and for a produce-offering ye shall not give (any) of them upon the altar to the Lord. 23. And a steer, or sheep, the ear of which is cut off, or which is deprived of its tail, them thou shalt make victims for thyself, but for thy vow they shall not be accepted. 24. An animal castrated by compression, and by expression, and by excision, and by extraction, them thou shalt not bring to the Lord, neither in your land shall ye make them (ready). 25. And from a stranger's hand ye shall not offer the gifts of your God of all these; because corruptions are in them; a blemish (is) in

them; these shall not be accepted for you. 26. And the Lord spake unto Moses, saying, 27. (As to) a steer, or sheep, or goat, when it shall be brought forth, it shall even be seven days under the mother; but on the eighth day and thereafter it shall be received for gifts, a produce-offering to the Lord. 28. And a (female) steer and sheep, it and its offspring, thou shalt not slay in one day. 29. Moreover when thou wilt sacrifice a sacrifice, a vow, of rejoicing to the Lord, ye shall sacrifice it (such as will be) acceptable for you. 30. On that very day it shall be eaten: ye shall not leave of the flesh until the morning: I am the Lord. 31. And ye shall keep my commandments, and do them. 32. And ye shall not profane the name of the Holy (One), and I will be sanctified in the midst of the sons of Israel: I (am) the Lord who sanctify you, 33. Who bring you forth out of (the) land of Egypt, so as to be your God: I (am) the Lord.

Omissions.

Verse 4. The repetition of איש. So Vulg.

Verse 6. I twice, before "shall be unclean," and before "he shall not eat."

Verse 11. His, before "money."

Verse 13. And, after "seed." Compl. has it.

Verse 24. And, 1, at the beginning. So E. T. and Vulg. "vero," Jun. et Trem.

Verse 25. Their, after "because." The Samar. has טשהיתים, φθάρματα, corruptions, "quia corrupta sunt," Vulg.

Verse 27. Its, before "mother." They supply its place by the article. So E. T. Compl. has αὐτοῦ.

Verse 31. I (am) the Lord, at the end. Compl. has it. LRVIT. 24

Verse 32. My, after "profane." Comp. ch. xviii. 21, xxi. 23, yer. 2. Compl. has τοῦ ἀγίου μου.

Insertions.

Verse 3. Be, before "upon him," "having," E. T., "est," Vulg. Not in Compl. Similarly ver. 13. Your God, at the end. Comp. ver. 9. Not in Compl.

Verse 4. And, at the beginning. Supplying the place of the omitted UN. The priest, after "Aaron."

Verse 5. Unclean, before "reptile."

Verse 9. God, after "the Lord." Not in Compl.

Verse 11. Bread, before "and his," Heb. 13, "of it," E.T. MS. Al. has ἔργων for ἄρτων. Comp. the latter part of the verse. The priest's bread might be considered as a holy thing.

Verse 12. A man (that is), before "a priest." See ver. 13.

Verse 18. Who are adherent unto them, after "proselytes," which Compl. omits, "qui habitant," Vulg. Comp. ch. xvi. 29.

Verse 19. Or, after "herds," Al. MS. has καί. So Vulg. and Compl.

Verse 20. Have, before "a blemish." So E. T. and Vulg. To the Lord, after "bring."

Verse 21. Or in your feasts, after "choice." See Num. xv. 3.

Verse 23. For thyself, after "victims." Comp. Deut. xii. 15, 21. Perhaps they intended σφάγια σεαυτῷ to be taken together to make up the complex idea of π21, as a victim which, when slain, was entirely at a man's own disposal, to be offered in sacrifice or not; no vow or special offence rendering the former necessary. Thy, before "vow."

Verse 24. Them, before "thou shalt not," αὐτά: ζῶα, οr κτήνη, being the noun understood.

Verse 25. These, before "shall not be."

Verse 29. A vow, before "of rejoicing."

Verse 30. Am, before "the Lord." Supplied by E. T. Not in Compl.

Notes.

Verse 2. Beware of, προσεχέτωσαν ἀπό, יורו "separate themselves from," E. T., abstain, while unclean, from touching them. Comp. ver. 3, and see Patrick. So Vulg. "caveant." Comp.

Deut. xii. 23, Ecclus. vi. 13, xi. 33, xvii. 14, Matt. vii. 15, 2 Cor. vi. 17.

Verse 9. Observances—them. The Heb. has these in the singular. Al. MS. has airó, for the second airá. The Vulg. refers it to the sanctuary.

Verse 12. Shall become (wife), or, be married, ἐὰν γένηται. Comp. Rom. vii. 3, Numb. xxx. 7. Firstfruits of the holy thing, ἀπαρχῶν ἀγίου (ἀγίων, Al. MS. and Compl.), "offering of the holy things," E. T., "de his quæ sanctificata sunt, et de primitiis," Vulg. Comp. Ex. xxv. 2, 3, Num. xv. 19, 2 Sam. i. 21, Ezek. xx. 40, xlv. 7.

Verse 14. The holy thing, דּסׁ מֹעִיסי. So Onk., Jon., Syr. בין אָר, "with the holy thing." E. T. supplying "wit." The identical thing could not be given, having been already eaten: but a gift, being one-fifth more in quantity, would be accepted as an equivalent. The Vulg. has "in sanctuarium." Comp. ver. 9.

Verse 15. Set apart. So Onk. and Syr. Ιτυν. Al. MS. has προσφέρουσιν. Compl. ἀναφέρουσιν. Comp. Ex. xxix. 27, ch. ii. 9.

Verse 16. And bring upon themselves, אומיצו (השיאו "or suffer them to bear," E. T., but E. M. "and lade themselves with." Comp. ver. 9, where יצי is expressed, as it is here to be understood. "Ne forte sustineant," Vulg., "et inveniant eos peccata," Jonath., "ne sibi contrahant," Rosenm., "bring on themselves," Boothroyd. Them, in E. T. would, I suppose, mean the people; but this seems foreign to the sense of the rest of the chapter, which announces that every one should be punished for his own sin. Compl. however, has aὐτούς.

Verse 18. Sons, viῶν, κτη, and assembly, συναγωγῆ, would seem to have changed places. vioi, however, frequently represents της. όμολογίαν, "της wow, promise, and profession," Ministration of Baptism. See Matt. xiv. 7, Jer. xliv. (li.) 25, and comp. ver. 21.

Verse 19. Accepted. See ch. xix. 5, and comp. vv. 20, 21, 29, where so the Vulg., Arab., and Syr.

Verse 21. Distinguishing, διαστείλας, אֹלָם, "to accomplish," E. T. In Num. xv. 3, 8, they render it by μεγαλῦναι. Here they seem to have given it the sense of מלה Comp. Ps. lxv. (lxvi.) 14, where the Heb. is אַבָּן, and the Vulg. has "distinxerunt." Simon

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in Lex. says that the notion of separation, or distinction exists in RD. So our English use of "distinguished," implies something remarkable, or wonderful of its kind.

Verse 22. With a tongue slit, γηης, "maimed," E. T. Schl. thinks they may have had in view Ex. xi. 7, where the verb is the same. But there is no other similarity in the passages. The Vulg. has "cicatricem habens," and Simon explains it by "parvula fissio cutis." May γλωσσότμητον here relate not to the part injured, but to the sharp instrument used, and γλώσσα stand for γλωσσάρων, "lingula," which A. Gellius, Lib. x. c. 25, explains by "gladiolum oblongum, in speciem linguæ factum"? Sharpness seems a leading idea of γης. See Job xli. 30, Isai. xli. 15. The analogy of ωτότμητον, however, in ver. 23, is against this.

Having a rash, μυρμηκιῶντα, Γίζι, "having a wen," E.T. Some explain it by warts. Simon's "defluxus pilorum," the mange, seems as probable as any. The Gr. has reference to the itching sensation caused by the biting of ants. "Papulas," Vulg.

Verse 23. The ear of which, &c. See ch. xxi. 18.

Verse 24. Make (them ready), as an "offering," E.T. The Vulg. has "hoc omnino ne faciatis." See Patrick.

Verse 28. Offspring, παιδία, literally children, 122. So τέκνα, Deut. xxii. 6, where the Vulg. has "filiis," and Diodati, "figli." Comp. Hom. Il. B. 311, στρουθοΐο νεοσσοὶ, νήπια τέκνα, "eight callow infants filled the mossy nest," and the "drooping mother wailed her children gone." Pope, in imitation of Dryden, "So close in poplar shades, her children gone, The mother nightingale laments alone." "Αρτι νεηγενέων σε χελιδόν, μητέρα τέκνων, "Αρτί σε θάλπουσαν παΐδας ὑπὸ πτέρυγι, Antip. Sid. Ep. 63, ap. G. Wakefield Sylv. Critica, p. 134. So Dante, Parad. 19. 92. Poi ch' ha pasciuti la cicogna i figli.

CHAPTER XXIII.

1. And the Lord spake unto Moses, saying, 2. Speak to the sons of Israel, and thou shalt say unto them, the feasts of the Lord, which ye shall call "Called holy," these are my feasts. 3. Six days thou shalt do works, but on the seventh day (is) a sabbath,

a rest, a called holy (feast) to the Lord: thou shalt do no work; it is a sabbath to the Lord, in your every habitation. 4. These (are) the feasts to the Lord, called holy (feasts), which ye shall call (so) in their seasons. 5. In the first month, on the fourteenth day of the month, between the evening (hours is the) passover to the Lord. 6. And on the fifteenth day of this month (is) the feast of the unleavened bread to the Lord; seven days ye shall eat unleavened bread. 7. And the first day shall be to you a called holy (feast): ye shall not do any servile work. 8. And ye shall bring whole burnt-offerings to the Lord seven days; and the seventh day shall be to you a called holy (feast): ye shall not do any servile work. 9. And the Lord spake unto Moses, saying, 10. Speak thou to the sons of Israel, and thou shalt say unto them, when ye shall come into the land, which I give you, and shall reap its harvest, ye shall even bring the sheaf (which constitutes) the first fruit of your harvest unto the priest: 11. And he shall offer up the sheaf before the Lord, (so as to be) accepted for you; on the morrow after the first (day) the priest shall offer it up. 12. And ye shall make (ready) on the day whereon ye bring the sheaf, a sheep without blemish of a year old, for a whole burnt-offering to the Lord; 13. And its sacrifice, two tenths of fine flour made up with oil: (it is) a sacrifice to the Lord, an odour of a sweet smell to the Lord; and its libation, the fourth of the hin of wine. 14. And bread, and new

ears (of corn) parched, ye shall not eat, even until this very same day, until you shall have offered the gifts to your God; (this shall be) an everlasting statute unto your generations in your every habitation. 15. And ye shall number to you from the morrow after the sabbath, from the day on which ye shall bring the sheaf of the setting on, seven entire weeks. 16. Unto the morrow after the last week ve shall number fifty days, and shall offer a new sacrifice to the Lord. 17. Ye shall offer from your habitation loaves (for) a setting on, two loaves: they shall be (composed) of two tenths of fine flour; they shall be baked leavened, (as offerings) of first fruits to the Lord. 18. And ye shall bring with the loaves seven yearling lambs without blemish, and one steer out of (the) herd, and two rams without blemish, and they shall be a whole burnt-offering to the Lord; and their sacrifices, and their libations (shall be together) a sacrifice, an odour of a sweet smell, to the Lord. 19. And they shall make (ready) one he-kid out of (the) goats (as an offering) for sin, and two yearling lambs for a sacrifice of salvation, with the loaves of the first fruit. 20. And the priest shall set them on with the loaves of the first fruit, as a setting on before the Lord, with the two lambs, they shall be holy things to the Lord: for the priest who offers them, for him they shall be. 21. And ye shall call this day, "called:" holy it shall be to you; ye shall not do any servile work in it: (this shall be) an everlasting statute unto

your generations, in your every habitation. 22. And when ye shall reap the harvest of your land, ye shall not completely take the remainder of the harvest of thy field in thy reaping, and those (portions) which fall from thy harvest thou shalt not gather together; to the poor (man) and to the proselyte thou shalt leave them: I (am) the Lord your God. 23. And the Lord spake unto Moses, saying, 24. Speak to the sons of Israel, saving. In the seventh month, on the first of the month, there shall be to you a rest, a memorial of trumpets; it shall be a called holy (feast) 25. Ye shall not do any servile work, and ye shall bring a whole burnt-offering to the Lord. 26. And the Lord spake unto Moses, saying, 27. Also on the tenth of this seventh month (there shall be) a day of atonement, it shall be to you a called holy (fast); and ye shall humble your souls, and bring a whole burnt-offering to the Lord. 28. On this same day ye shall not do any work; for the same is to you a day of atonement, to make atonement for you before the Lord your God. 29. Every soul which shall not be humbled on this same day, shall be destroyed from among its people. 30. And every soul which shall do a work in this same day, that soul shall perish from among its people. 31. Ye shall not do any work: (this shall be) an everlasting statute unto your generations, in all your habitations. 32. It shall be to you a sabbath of sabbaths; and ye shall humble your souls: from (the) ninth of the month, from evening

until evening, ye shall keep your sabbath. 33. And the Lord spake unto Moses, saying, 34. Speak to the sons of Israel, saying, On the fifteenth of this seventh month (there shall be) a feast of tabernacles seven days to the Lord. 35. And the first day (shall be) a called holy (feast): ye shall not do any servile work. 36. Seven days ye shall bring whole burntofferings to the Lord, and the eighth day shall be a called holy (feast) to you; and ye shall bring whole burnt-offerings to the Lord: it is a going out (of the festival): ye shall not do any servile work. 37. These (are) feasts to the Lord, which ye shall call "called holy," so as to offer produce-offerings to the Lord, whole burnt-offerings and their sacrifices, and their libations, the daily (offering) at (its) day: 38. Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your willing (offerings) whatsoever ye shall give to the Lord. 39. And on the fifteenth day of this seventh month, when ye shall have made an end of gathering the productions of the land, keep ye a feast to the Lord seven days: on the first day (there shall be) rest, and on the eighth day (there shall be) rest. 40. And ye shall take on the first day beautiful fruit of a tree, and branches of palms, and thick boughs of a tree, and willows, and boughs of agnus castus from the brook, to make merry before the Lord your God seven days of the year. 41. (This shall be) an everlasting statute unto your generations; in the seventh month ye shall keep it

a feast. 42. In tabernacles ye shall dwell seven days: every native in Israel shall dwell in tabernacles, 43. That your generations may know that I caused the sons of Israel to dwell in tabernacles in my bringing them forth out of (the) land of Egypt: I (am) the Lord your God. 44. And Moses spake (of) the feasts of the Lord to the sons of Israel.

Omissions.

Verse 15. Shall be, at the end. So Vulg. The Compl. has $d\rho\iota\theta\mu\dot{\eta}\sigma\epsilon\iota s$.

Verse 28. And, at the beginning. So Vulg.

Verse 29. For, at the beginning. So Vulg.

Verse 30. Any, >>, before "work."

Verse 32. At even, after "month." So Vulg. and Arab.

Verse 34. Day, after "fifteenth." See ver. 39.

Verse 37. A sucrifice, הבה, "their sacrifices," θυσίας αὐτῶν. See Insertions. They seem to have considered θυσίας a sufficient translation of both. הבו may mean the sin-offering. See ver. 19, Num. xxviii. 15, 22.

Verse 39. את הוא, "a feast," E. T., implied in the verb ἐορτάσετε.

Verse 40. To you, after "take." Compl. has éavroïs. And ye shall keep it a feast to the Lord seven days, before "of the year." Comp. ver. 39. The Compl. has it.

Insertions.

Verse 2. Are, after "these," supplied by E. T. and Vulg.

Verse 3. To the Lord, after "holy (feast)." So the Syr.

Verse 8. Shall be to you, after "day." E. T. supplies "is." Comp. Num. xxviii. 18, "erit," Vulg.

Verse 13. To the Lord, after "sweet smell."

Verse 17. Loaves, after "two."

Verse 18. Without blemish, and, after "rams." And is not in Al. MS.

Verse 19. With the loaves of the first fruit, at the end. Compl. has it in the plural. Comp. ver. 17.

Verse 20. Who offers them, for him they shall be, at the end, "cedent in usum ejus," Vulg.

Verse 21. In it, after "work." E. T. supplies "therein," "in eo," Vulg.

Verse 22. Of the harvest, after "remainder." Perhaps, however, the whole expression, τὸ λοιπὸν τοῦ θερισμοῦ, may be taken as representing ΠΝΒ. Comp. ch. xix. 9, where they have θερισμόν only. The Vulg. has "non secabitis eam (segetem) usque ad solum." They may have had an eye to the precept, Deut. xxiv. 19.

Verse 24. It shall be, before "a called." So the Syr. To you, at the end. The Compl. substitutes $\tau \hat{\varphi}$ Kupi φ . See ver. 27.

Verse 28. The same, αὐτη̂, before "is," to you, after it.

Verse 37. Their, before "sacrifices," and before "libations." The pronouns seem to indicate that θυσίας renders המהח, rather than המה. See Omissions. Compl. has αὐτών after θυσίας only. Comp. ver. 18.

Verse 39. This, before "seventh." Not in the Compl.

Verse 40. And boughs of agnus castus, after "willows." Perhaps another version of "UTC". Comp. Job xl. 17, where Al. MS. has ἄγνου. See Plato, Phædrus, p. 230, τὸ δὲ ἄγνου τὸ ὕψος καὶ τὸ σύσκιον, πάγκαλον.

Notes.

Verse 11. The first (day), המשבחה, "the sabbath," E. T. The Ald. has τῆς πρώτης τῶν σαββάτων, of which Schl. approves. It means the 16th of Nisan, or the day after the first of unleavened bread. See ver. 7, and comp. ver. 15. τῆ δευτέρα τῶν ἀζύμων ἡμέρα. Joseph. Ant. III. 10, ap. Patr. Onk. has אם תבתר יומא מתרנא מבר לומא אחרנא. The Syr. אחרנא אחרנא, after the good, or festival day. The Syr. בתר יומא אחרנא, after the second day, reckoning the Paschal as the first. "Altero die sabbati," Vulg.

Verse 15. Setting on, פֿתופֿה, "מנופֿה," wave-offering," E. T. The Vulg. has "primitiarum," as ver. 10, "gremium superpositionis," Aug. locut. de Levit., "impositionis," Ital.? Comp. ch. vii. 24, viii. 28. Weeks, אווחש, "sabbaths," E. T., "hebdomadas," Vulg. See Patrick, ad loc., and Adam Clarke.

Verse 16. The last week, השכת השכת, "the seventh sabbath," E. T., "hebdomadæ," Vulg. Comp. ver. 15. Al. MS. has έβδόμης. According to Usher, it did fall on a sabbath day, in the year of our Lord's passion. The day of Pentecost was consequently the first of the week, or Sunday.

Verse 21. Ye shall call this day "called," κλητήν, "celeberrimam," Vulg.; distinguished by a special name. "Ye shall proclaim on the selfsame day, that it may be a holy convocation," E. T., with which agrees the reading of Al. MS., and Compl. κλητή, connected with ἀγία. See ver. 35, and generally the early verses of this chapter. Comp. Ex. xii. 16.

Verse 30. Shall perish, ἀπολεῖται. So the Syr. Comp. ver. 29, האברתי, "I will destroy," E. T.

Verse 35. The first day (shall be) a called holy (feast), subaud. ἐορτή, as perhaps νηστεία in ver. 27. It does not appear to be in agreement with ἡμέρα. "On the first day shall be a holy convocation," E. T. The Vulg. has "dies primus vocabitur celeberrimus atque sanctissimus," and to the same purpose the Syr.

Verse 36. A going out (of the festival), ἐξόδιον, ΠΊζη, "solemn assembly," E. T., "cœtus atque collecta," Vulg., on which expression see Freeman, Principles of Divine Service, Vol. 1. p. 145, Jerome, Trad. Heb. Theodoret, Qu. 32, in Lev. explains it τὸ τέλος τῶν ἐορτῶν. Comp. Num. xxix. 35, Deut. xvi. 8, where it is applied to the last day of the Paschal Festival: 2 Chr. vii. 9, Neh. viii. 18. It is called the great day of the feast, Joh. vii. 37. See Joseph. Ant. III. 10. Jer. ix. 1, where LXX. σύνοδος, seems the only place where המצוץ has the meaning of "assembly," given it in E. T. "Restraint," E. M., from labour, appears to be its ordinary signification: though Simon here derives it from an Arabic verb, meaning to press out the grapes. See E. M., Deut. xvi. 13.

Whole burnt-offerings to the Lord, δλοκαυτώματα Κυρίφ, τιχη, "an offering made by fire," Ε. Τ., "holocaustum," Vulg. The reading of Al. MS. and Complut. δλοκαύτωμα τῷ Κυρίφ, is probably correct. The use of the plural, however, may indicate the variety of animals

which constituted a burnt-offering. See ver. 18, Num. xxix. 36. One on each day would be eight in the whole.

Verse 40. Fruit, καρπόν, "D., "boughs," E. T., "fruit," E. M., "fructus," Vulg., probably, according to the opinion of the Jews (see Patr. ad loc.), boughs with the fruit on them, expressive of the character of the feast of ingathering.

CHAPTER XXIV.

And the Lord spake unto Moses, saying, 2. Command the sons of Israel, and let them take for the pure oil olive, beaten, for a light, to burn a lamp continually, 3. Without the vail in the tabernacle of the testimony; and Aaron and his sons shall burn it from evening until morning before the Lord constantly: (this shall be) an everlasting statute unto your generations. 4. Upon the pure candlestick ye shall burn the lamps before the Lord even until the morning. 5. And ye shall take fine flour, and make it (into) twelve loaves: of two tenths shall be the one loaf. 6. And ye shall set them on (in) two rows, six loaves (in) the one row upon the pure table before the Lord. 7. And ye shall put upon the row pure frankincense and salt, and they shall be to (the) loaves for a memorial. (offerings) set before the Lord. 8. On the day of the sabbath he shall place (it) before the Lord continually in the presence of the sons of Israel. (according to) an everlasting covenant. 9. And it shall be for Aaron and his sons, and they shall eat them in (the) holy place, for this is their holy of holies of the things sacrificed to the Lord, (according to) an everlasting statute. 10. And there went forth a son of an Israelitish woman, and the same was son of an Egyptian, among the sons of Israel; and they fought in the camp, the son of the Israelitess, and the man the Israelite. 11. And the son of the Israelitish woman having named the name, cursed; and they brought him unto Moses: and the name of his mother (was) Salomith, daughter of Dabri of the tribe of Dan. 12. And they put him into ward to judge (of) him by the Lord's commandment. 13. And the Lord spake unto Moses, saying, 14. Bring him that hath cursed forth without the camp: and all who heard shall lay their hands upon his head, and all the assembly they shall stone him. 15. And speak thou to the sons of Israel, and thou shalt say unto them, What man soever shall curse God, shall take (upon himself the) sin. 16. Moreover let him that nameth the name of the Lord be put to death: let all the assembly of Israel stone him with stones; whether (he be) a proselyte, or whether (he be) a native, in his naming the name of the Lord, let him die. 17. And let a man who shall smite (any) life of man, and he die, be put to death. 18. And whosoever shall smite a beast, and it die, let him repay life for life. 19. And when any one shall cause a blemish in (his) neighbour, as he hath done to him, in like manner shall it be done to him again: 20. Fracture for fracture, eye for eye, tooth for tooth, according as he shall cause a blemish in any man, so shall it be caused in him.

21. Whosoever shall smite a man, and he die, let him be put to death. 22. There shall be one judicial process for the proselyte and for the man of the country: for I am the Lord your God. 23. And Moses spake to the sons of Israel; and they brought forth him who had cursed without the camp, and stoned him with stones: and the sons of Israel did even as the Lord had appointed to Moses.

Omissions.

Verse 3. Of the testimony, הערת, after "the vail." Comp-Ex. xl. 3.

Verse 4. Continually, תמיד, at the end. See Insertions.

Verse 8. The repetition of on the day of the sabbath.

Verse 10. Υ'Ν, ἀνθρώπου, before Αλγυπτίου. Comp. Ex. ii. 11. Selden ap. Patr. mentions a notion among the Jews, that this was the very man there spoken of.

Verse 15. The repetition of ἄνθρωπος, শেκ, supplied by ὁς ἐάν. Complut. has it. His, before "God," and before "sin." Compl. has θεὸν αὐτοῦ. Some, as Michaelis, understand this as applied to the Gentiles, as well as to the Jews, and so interpret the repetition of শেκ. But it seems more probable that the law was addressed to the Jews only. See the beginning of the verse.

Verse 17. Any, 55, after "smite." So Vulg.

Verse 18. ΔΡΣ), the life of, before "a beast." Comp. ver. 17. The Compl. has ψυχὴν κτήνους: "qui percusserit animal," Vulg. So Arab. See Insertions, and ver. 21.

Verse 21. And he that killeth (smiteth) a beast shall restore it, at the beginning.

Verse 22. To you, כֹכם, after "shall be." It shall be, יהיה, after "country."

Insertions.

Verse 3. And, before "Aaron:" and his sons, after it. So the Samar. See ver. 9. They thus connect the beginning of the verse with the end of ver. 2. $\kappa a i$ is not in the Compl.

Verse 4. Even until the morning, at the end, substituted for continually. See ver. 3.

Verse 6. Loaves, after "six." One, before "row."

Verse 7. And salt, after "frankincense." See Ex. xxx. 35, E. M., ch. ii. 13.

Verse 10. Was, after "the same;" supplied by E. T. The, before "man," as if some previous mention of him had been made.

Verse 15. Unto them, after "say."

Verse 16. Of Israel, after "assembly." Not in Compl. Of the Lord, after "naming the name." So Vulg. See the beginning of the verse, and comp. ver. 11.

Verse 17. And he die, after "life of man.' Similarly in vv. 18, 25, added to prevent all ambiguity: though πατάσσεω ψυχήν could hardly mean anything but to kill. See E. M. The Vulg. has "percusserit et occiderit."

Verse 20. Any, $\tau \hat{\varphi}$, before "man." The article used indefinitely, or it may refer to $\tau \hat{\varphi}$ $\pi \lambda \eta \sigma i \sigma \nu$, ver. 19. The Vulg. takes it quite generally—"qualem"—"talem." Not in Compl.

Verse 22. Am, after "I," "sum," Vulg. Not in Compl.

Notes.

Verse 4. Ye shall burn, יערך, "he shall order," E. T., Aaron, namely. See ver. 3. Making the lamps burn was of course part of this ordering. They consider Aaron's sons also to be addressed. See Insertions, ver. 3. Comp. vv. 5, 6, 7, where "thou" is used. The Vulg. has "ponentur."

Verse 8. He shall place. I prefer here the reading of Al. MS. and the Compl. προθήσεται, for προσθήσεται: יערכנר. Heb. "He shall set it in order," E. T. The Vulg. has "mutabuntur," the old ones shall be removed and new put in their place. Comp. ver. 7, where set before, προκείμενα (Heb. xii. 1), is put for אמשה, "an offering made by fire," E. T., "oblationis," Vulg. קרבן, Sam., Onk., Syr. In the presence of, ἐνώπιον, אום, "(being taken) from," E. T. They seem to have given it the sense of ים ולאונה The people being virtually present and assisting at this offering of the loaves, the number of which represented that of their tribes.

Verse 9. Their, αὐτῶν, ነ, "unto him," E. T. Al. MS. and Compl. have αὐτῷ.

Verse 11. Named, ap' from ap' to point out definitely," "fix a mark upon," often explained by "expresse nomino." But it is meant here in a bad sense, "convitiis proscindere." Comp. our use of "stigma," to stigmatise. See ver. 15. Onk. and Syr. have prop, on which see Buxtorf, in Lexicon.

Verse 12. To judge of him, or determine concerning him, διακρίναι αὐτόν, במרש להם, "to expound unto them," E. M., "ut exponeret eis Moses," Jun. et Trem.

CHAPTER XXV.

1. And the Lord spake unto Moses in the mount Sina, saying, 2. Speak thou to the sons of Israel, and thou shalt say unto them, When ye shall come into the land which I give you, the land shall even rest which I give you, (keeping) sabbath to the Lord. 3. Six years thou shalt sow thy field, and six years thou shalt prune thy vine, and shalt gather its fruit. 4. But on the seventh year (there shall be) a sabbath; there shall be a rest to the land, a sabbath to the Lord; thy field thou shalt not sow, and thy vine thou shalt not prune: 5. And the things of thy field which spring up of themselves thou shalt not reap, and the grapes of thy consecration thou shalt not gather: there shall be a year of rest to the land, 6. And the sabbath of the land shall be food for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the sojourner who adhereth unto thee; 7. And for thy cattle, and for the wild beasts that (are) in thy land, shall all its production be for food. 8. And thou shalt number to thyself

1.11

seven rests of years, seven times seven years, and (the) seven weeks of years shall be to thee nine and forty years. 9. Ye shall proclaim (it) by sound of trumpet in all your land, in the seventh month, on the tenth of the month: on the day of the atonement ye shall proclaim (it) by trumpet in all your land. 10. And ye shall sanctify the year, the fiftieth year, and proclaim remission over the land to all that inherit it: a year of remission shall that signal be to you: and each one shall depart unto his possession, and ye shall each depart unto his family. 11. It (is) a signal of remission; the fiftieth year shall be (its) year to you: ye shall not sow, neither shall ye reap the things thereof which spring up of themselves, and ye shall not gather the consecrated (grapes) thereof. 12. In that it is a signal of remission, it shall be holy to you: from off the plains ye shall eat its pro-13. In the year of this signal of the remission (each man) shall return unto his possession. 14. Moreover when thou shalt make a sale to thy neighbour, also when thou shalt purchase of thy neighbour, let not a man bear hard upon (his) neighbour. 15. According to (the) number of years after the signal, thou shalt purchase of (thy) neighbour; according to (the) number of (the) years of (the) productions, he shall sell to thee. 16. In proportion as (there is) a greater (number) of the years he shall increase his purchase, and in proportion as (there is) a smaller (number) of the years he shall diminish his purchase; because (according to the) number of his 25 LEVIT.

productions, so he shall sell to thee. 17. Let not a man bear hard upon (his) neighbour: and thou shalt fear the Lord thy God: I am the Lord your God. 18. And ye shall do all mine ordinances, and all my judgements, and keep ye them; and ye shall do them, and shall dwell on the land, being confident. 19. And the land shall give forth its produce, and ye shall eat unto satisfying, and being confident, shall dwell thereon. 20. But when ye shall say, what shall we eat in this seventh year, if we sow not, neither gather together our productions? 21. (The answer is), I even send my blessing to you in the sixth year, and it shall yield its productions (sufficient) for the three years. 22. And ye shall sow the eighth year, and shall eat of the productions, (even the) old, until the ninth year; until its produce shall come, ye shall eat (the) old of old. 23. And the land shall not be sold for a perpetuity; for the land is mine; because you are proselytes and sojourners before me. 24. And throughout all (the) land of your possession, ye shall give ransoms for the land. 25. Moreover when thy brother who (is) with thee shall become poor, and shall sell (any) of his possession, and the relative who is near (of kin) to him shall come, he shall redeem the sale of his brother. 26. But if to some one there be not the relative (before mentioned), and he hath ability in (his) hand, and there be found with him that which is sufficient (for) his ransoms, 27. He shall even compute the years of his sale, and shall pay that which remaineth to the man to whom he sold it, and shall depart unto his possession. 28. But if his hand hath not ability in a sufficient degree, so as to pay him, the thing sold shall be to him that purchased them, until the sixth year of the remission, and shall go out in the remission, and he shall depart unto his possession. 29. Moreover when any one shall sell an inhabited house in a walled city, its redemption shall even be until (a certain time) be fulfilled; a year of days its redemption shall be. 30. But if it be not redeemed until its whole year be fulfilled, the house that is in a city that hath a wall shall be confirmed steadfastly to him that purchased it unto his generations, and shall not go out in the remission. 31. But the houses which (are) in villages, wherein there is not a wall round about them, shall be reckoned unto the field of the land; they shall be always redeemable, and shall go out in the remission. 32. And the cities of the Levites, the houses of the cities of their possession, shall be always redeemable by the Levites. 33. And whosoever shall redeem from the Levites, their sale of (the) houses of a city of their possession shall even go out in the remission; because (the) houses of the cities of the Levites (are) their possession in the midst of the sons of Israel. 34. And the fields separated for their cities shall not be sold, for this is their perpetual possession. 35. Moreover when thy brother who (is) with thee shall become poor, and shall be powerless in his hands by thee, thou shalt help him as a proselyte and a sojourner, and thy brother shall live with thee. 36. Thou shalt

not take of him usury, nor (lend him any thing) upon (condition of receiving) increase; and thou shalt fear thy God; I (am) the Lord: and thy brother shall live with thee. 37. Thy money thou shalt not give him upon usury, and thou shalt not give him thy food upon (condition of) receiving more. 38. I (am) the Lord your God, who bring you out of (the) land of Egypt, to give you the land of Chanaan, so as to be your God. 39. Moreover when thy brother (who is) by thee shall be brought low, and shall be sold to thee, he shall not serve thee (according to) the servitude of a household servant. 40. As a hired servant or a sojourner he shall be to thee; until the year of the remission he shall work by thee, 41. And shall go out in the remission, and his children with him, and shall depart unto his family; unto the paternal possession he shall go away. 42. Because these are mine household servants, whom I have brought forth out of (the) land of Egypt: he shall not be sold after (the) sale of a household servant. 43. Thou shalt not distress him with the toil (of such); and thou shalt fear the Lord thy God. 44. And servant and maid, as many as there may be to thee, of the nations, as many as are round about thee, of them ye shall purchase a male and female slave: 45. And of the sons of the sojourners who are among you, of these ye shall purchase, and of their kinsfolk, as many as may be born in your land: let them be to you for a possession. 46. And ye shall distribute them to your sons after you, and they shall be your properties for ever; but

(with respect to) your brethren the sons of Israel, each (of you) shall not distress his brother with the toils (of such). 47. Moreover when the hand of the proselyte or of the sojourner who (is) by thee shall find (a sufficiency), and thy brother having fallen into difficulties shall be sold to the proselyte or to the sojourner who (is) by thee, or to a proselyte from (his) birth, 48. After that he is sold, there shall be a redemption of him, one of his brethren shall redeem him. 49. His father's brother, or his father's brother's son shall redeem him, or (some) of the family connections of his flesh out of his tribe may redeem him; moreover if having acquired ability in his hands, he redeem himself, 50. He shall even compute unto him that purchased him from the year (in) which he sold himself to him, until the year of the remission; and the money of his sale shall be as of a hired servant; year by year it shall be with him. 51. So if to any one there be a greater (number) of years (still to come), with reference to these he shall pay his ransoms from the money of his sale. 52. But if there be left a few (only) of the years unto the year of the remission, he shall also compute with him according to his years, and shall pay his ransoms, 53. As a hired servant; year by year it shall be with him: thou shalt not distress him with the toil (of bond-slaves) before thee. 54. But if he do not redeem (himself) in this manner, he shall go out in the year of the remission, he and his children with him. 55. For the sons of Israel are household servants to me: the same are my servants, whom I have brought forth out of (the) land of Egypt.

Omissions.

Verse 6. For you, before "for thee." Thy, before "sojourner." So Vulg.

Verse 8. The space, 32, before "of the seven." It may, however, be considered as sufficiently represented by έβδομάδες, weeks.

Verse 9. Then, E. T., at the beginning. Al. MS. and Compl. have καί.

Verse 13. Each man, υηκ, before "shall return." Al. MS. and Complut. have ἔκαστος, the latter with the verb in the second plural. "Redient omnes," Vulg.

Verse 14. Hand, יד, after "neighbours," E.T., "ab eo," Vulg. Comp. ver. 28. His, before "neighbour," at the end of verse: "one another," E.T. Similarly in vv. 15, 17: literally his brother. Comp. ver. 25.

Verse 17. Therefore, E. T., 1, at the beginning. So Vulg. For, before "I."

Verse 25. His, before "relative."

Verse 28. His, before "thing sold," $\pi\rho\acute{a}\sigma\imath$ s. The Complut. has $a\mathring{v}\tau \circ \mathring{v}$.

Verse 29. After it is sold, ממכרו, after "year," which they connect with days: "donec unus impleatur annus," Vulg. Comp. ver. 30.

Verse 30. Then, 1, before "the house." So Vulg. Similarly in ver. 35, before "thou shalt help."

Verse 33. ΝΊΠ, this, before "(is) their possession." Comp. ver. 34, where they have τοῦτο. The Compl. has αὖτη. Ε. Τ. and Vulg. supply "are."

Verse 40. As, before "a sojourner." By their insertion of 7, they connect both the words with ω s at the beginning of the verse. So Vulg. inserting "et."

Verse 41. From thee, (both) he, after "go out." So Vulg. Compl. has ἀπὸ σοῦ, αὐτός. See ver. 54. And, before "unto the paternal." Compl. has it.

Verse 44. Thy, before "servant," and before "maid." So Vulg. Verse 45. D., after 1, at the beginning, "moreover," E. T. So Vulg. "et de." That are with you, after "kinsfolk." So Vulg. Compl. has τῶν μεθ΄ ὑμῶν, and reads συγγενείων for συγγενων. And, after "land." So Vulg. "hos habebitis famulos."

Verse 46. Ye shall serve yourselves with them, E. M., after "for ever," with which it is connected in E. T. So Vulg. Compl. has aὐτοὺς καταδουλώσεσθε.

Verse 47. By him, now, after "difficulties." So Vulg. The stock, now. They take it to mean one born to the proselyte after his admission as such, and who consequently shares in his father's privileges.

Verse 49. 18, "either," E. T., at the beginning. It might be rendered "or," so as to serve as a particle of connection with ver. 48. The Vulg. has "et."

Verse 50. The days, m, "time," E. T., before "a hired servant." Compl. has $\hat{\eta}\mu\hat{\epsilon}\rho a$. Compl. Job vii. 1, and see ver. 53; "rationem mercenarii," Vulg.

Verse 51. Yet, E. T. still to come, "behind," E. T., "qui remanent," Vulg. See ver. 52.

Verse 55. I (am) the Lord your God, at the end, transferred to ch. xxvi.

Insertions.

Verse 1. The, before "mount."

Verse 2. Which I give you, after "rest." Not in Compl. It occurs just before.

Verse 5. And, at the beginning.

Verse 9. In all your land, after "proclaim (it)." See the end of the verse, and Ex. ix. 16.

Verse 10. A year, before "of remission." Two renderings of יובל seem here to have coalesced—the one ἐνιαντὸς ἀφέσεως, the other, ἀφέσεως σημασία. See vv. 11, 12, 13. One, after "each," ציש being represented by ἔκαστος. See the end of the verse.

Verse 14. The repetition of car, when.

Verse 16. His, airov, before "productions." His, in right of the land which he possessed. Not in Compl.

Verse 17. The Lord, after "fear." Am, after "I." Not in Compl.

Verse 18. All, before "mine ordinances," and before "my judgements." And, before "keep ye." Al. MS. has καὶ ποιήσατε, which renders it unnecessary to supply them after "keep ye." The Compl. has φυλάξετε. Comp. Ex. xv. 26, Deut. vi. 24.

Verse 20. This, before "seventh," mentioned in ver. 4.

Verse 21. Its, after "yield." So the Sam. and Arab.

Verse 22. Of old, παλαιῶν, probably γεννημάτων understood: see the former part of the verse. It occurs in the Heb. ch. xxvi. 10, where Vulg. "vetustissima veterum." Comp. Cantic. vii. 13,

and ch. xiii. 11, where παλαιουμένη is applied to the leprosy. See also 1 Sam. vii. 12.

Verse 23. Is, before "mine," "est," Vulg. omitting "terra." Are, after "you," "estis," Vulg.

Verse 25. Moreover, at the beginning, as beginning a new portion of the subject. Who (is) with thee, after "brother." Similarly ver. 35, where it seems to be suggested by μου, there rendered παρὰ σοί. See also vv. 39, 47.

Verse 26. With him, $a\dot{v}r\hat{\varphi}$, after "found," making up in sense for the want of the pronoun after 7. Comp. ver. 28.

Verse 27. It, avró, after "sold." So E. T.

Verse 28. So as, ωστε, before "to pay," "ut," Vulg., 7, Onk. Sixth, before "year." They seem to have confounded the sabbatical (ver. 21) with the jubilee year. It is not in Compl. May it be a corruption of ἐνιαντοῦ, placed marginally or otherwise in juxtaposition with ἔτους? Comp. ver. 10.

Verse 30. And, before "it shall not," "et," Vulg.

Verse 31. Always, before "redeemable." See ver. 32.

Verse 33. Their, before "sale." Not in Compl. If admitted, it should perhaps be after סוֹגניים, so rendering the ז between בית and אניר, and connecting it as a pronoun with the former.

Verse 35. Who is with thes. See ver. 25. As, before "a proselyte." E. T. supplies "yea though he be." The Vulg. has "quasi." Having parted with his property, he resembled those who had no inheritance in the land. See Rosenm. ad loc., and ver. 40. Thy brother, before "shall live." See ver. 36.

Verse 36. I (am) the Lord, after "God." See ver. 38.

Verse 37. Him, before "thy food." So E. T.

Verse 41. In the remission, after "go out." See ver. 40. The Vulg. has "postea," and E. T. "then," referring to the year of jubilee.

Verse 42. Are, after "these," supplied by E. T. and Vulg. Similarly in ver. 55.

Verse 43. The Lord, after "fear." Not in Compl.

Verse 47. Who (is), before "by thee," twice. Onk. has 7 in the second case. Or, before "to the sojourner," supplied by E. T.

Verse 51. To any one there be, before "a greater." E. T. supplies "there be."

Verse 52. And, before "shall pay."

Verse 55. Are, twice. The first wanting in Al. MS. and Compl. E.T. supplies them. Vulg. has it once.

Notes.

Verse 5. Consecration, ἀγιάσματος, Τίτ), the thing consecrated. Here, the vine: "vine undressed," E. T., "separation," E. M. Comp. ver. 11, and ch. xxi. 12, Amos ii. 11. Schl. explains it by "sepositum extra usum," "tabooed."

Verse 9. Proclaim (it) by sound of trumpet, העברת שופר, "cause the trumpet of the jubilee ('loud of sound,' E. M.) to sound," E. T., "clauges buccina," Vulg., "facies ut ubique personet clangor tube," Jun. et Tr. Schleusner says of the LXX's Version, "non male quoad sensum." The Compl. has φωνήν for φωνή.

Verse 10. Remission, ἄφεσιν, "remissionem," Vulg. I use it as on the whole a more comprehensive word than "liberty," E. T., as including restoration of property, release of debts, &c. Each one shall depart, ΥΥΝ משבח, "ye shall return every man," E. T., as later in the verse. Compl. has ἀπελεύσεσθε for ἀπελεύσεται. The Vulg. has both verbs in the third person singular." Comp. Insertions.

Verse 13. Of this signal, σημασίας αὐτῆς, which perhaps should be ταύτης. Al. MS. has σημασία αὐτῆ. The Heb. is ΓΝὶπ, "this," E. T. Joh. Forster observes that Jobel doth not signify the instrument itself, but the sound which it made. Patrick ad loc. The Lat. jubilæus and our jubilæs are formed in imitation of the Hebrew word, without attempting to explain its meaning. (Each man) shall return, ΥΝ ΊΣΝ, "ye shall return every man." Complut. has ἐπανελεύσετε ἔκαστος. Comp. Insertions, ver. 10.

Verse 16. So, σὖτως. This reading requires "according to the," before "number," but probably it should be σὖτος, he, as we find it in Al. MS. He sells the number of the crops, i.e., so many crops as the land has still to yield before the next jubilee, "tempus frugum," Vulg., "numerum proventuum," Jun. et Trem. The Heb. is ℵῆτ, "ille."

Verse 20. If we sow not, הן לא נורע, "behold, we shall not sow," E. T. The meaning which they give to הוו is more common in Chaldee. Gesenius, however, explains it so in Ex. viii. 26, Jer. iii. 1, Job xl. 23, 2 Chr. vii. 13. In Jer. and Chron. E. T. has "if." So the Vulg. here.

Verse 21. I send, ἀποστέλλω, ἀποστέλῶ, Compl. "I will command," E. T. Comp. Deut. xxviii. 8. The Syr. has שרר, and the Vulg. "dabo," and in Deut. "emittet."

Verse 23. For a perpetuity, els βεβαίωσι», הלצכותו, "for ever," E. T., literally "a cutting off," E. M., as we say, to cut off an entail. The meaning is, so to separate it from the original

owner, as to render it the absolute property of the buyer. So Vulg. "in perpetuum." I cannot agree with Schleusner, in preferring the Aldine reading, ϵls $\beta \epsilon \beta \delta \lambda \omega \sigma v$. Gesenius gives it the same meaning as כלה, "entirely." The Syr. has אינים as well as לעלים. Augustine, Qu. 90, rather leans to the reading "profanationem," perceiving, however, the sense of the other, which is strongly supported by ver. 30.

Verse 33. Whosoever shall redeem from the Levites, παρὰ τῶν Λευιτῶν. But this makes no sense unless with E. T. we take redeem in the sense of purchase. If we may explain παρά, as meaning "belonging to," see Num. iii. 12, 50, Mark iii. 21, the translation would be—"and whosoever belonging to the Levites shall redeem (it):" that is, any Levite, not only the seller, or his nearest of kin, may exercise the right of redemption. See Rosenmüller ad loc. Jun. et Trem. have to this purpose, "sed qui redimit esto ex Levitis:" and so Boothroyd. I do not see how the Vulg. gets its "si redempta non fuerint" out of the words of the original; though the law certainly may have been, that if no redemption was effected, the property should return to the original owner.

Verse 45. May be born, γένωνται, הולידו, "which they begat," E. T., "qui ex his nati fuerint," Vulg. So the Sam. הולדו, and Onk. and Jonath. אחילידו. So too Boothroyd.

Verse 50. Year by year, eros è e erovs. The master shall receive such a redemption-price as shall enable him to retain a hired servant during each of the unexpired years. "Pecunia juxta annorum numerum et rationem mercenarii supputata," Vulg. Comp. ver. 53.

Verse 53. It shall be with him. I translate ἔσται μετ' αὐτοῦ in the same way as in ver. 50. E. T. having it shall there, has here he shall: by which I suppose is meant, that by payment of a sum of money he might raise himself from the condition of a slave to that of a hired servant, and be entitled to receive annual wages, until the jubilee. It of course refers to the purchasemoney, ἀργύριον πράσεως, οτ λύτρα. The Vulg. takes it as an estimation of what his services have been worth during the past years, to be deducted from what he has now to pay; "quibus ante servivit mercedibus imputatis."

CHAPTER XXVI.

I (am) the Lord your God: ye shall not make to yourselves (idols) made with hands, nor sculptured, neither shall ye set you up a pillar, nor place a stone, a conspicuous object, in your land, to worship it: I am the Lord your God. 2. Ye shall keep my sabbaths, and shall stand in awe of my sanctuary: I am the Lord. 3. If ye walk in mine ordinances, and keep my commandments, and do them, 4. I will even give you the rain in its season, and the land shall yield its productions, and the trees of the plains shall render their fruit. 5. And for you the time of threshing shall overtake the vintage, and the vintage shall overtake the time of sowing; and ye shall eat your bread unto satisfying, and shall dwell with security in your land, and war shall not pass through your land. 6. And I will give peace in your land; and ye shall lie down, and there shall not be (any one) who terrifieth you; and I destroy evil beasts out of your land. 7. And ye shall pursue your enemies, and they shall fall before you with a slaughter. 8. And five out of you shall pursue a hundred, and a hundred of you shall pursue tens of thousands, and your enemies shall fall before you by (the) sword. 9. And I will look upon you, and will increase you, and multiply you, and establish my covenant with you. 10. And ye shall eat old and oldest (produce), and shall bring out (the) old from before (the) new. 11. And I will set my tabernacle among you; and my soul shall not abominate you. 12. And I will walk among you, and will be your God; and you shall be

to me a people. 13. I am the Lord your God, who bring you forth out of (the) land of Egypt, you being servants; and I have broken in pieces the bond of your yoke, and brought you (hither) in freedom. 14. But if ye obey me not, nor do these mine ordinances, 15. But be disobedient to them, and (if) your soul abhor my judgements, so that you do not all my commandments, so as to disannul my covenant, 16. I also will do thus to you; I will even cause to come upon you imbecility, also the scurvy, and the jaundice, mortifying your eyes, and consuming your soul: and ye shall sow your seeds in vain, and your adversaries shall eat (the produce). 17. And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no man pursuing you. 18. And if even unto this (point) ye will not obey me, I will also add (punishments so as) to chastise you sevenfold for your sins. 19. And I will break the insolence of your pride, and will make to you the heaven of iron, and your land as it were of brass. 20. And your strength shall be in vain; and your land shall not give (back) its seed sown, and the tree of your field shall not yield its fruit. 21. And if after these things ye walk adverse, and be not willing to obey me, I will add to you seven plagues according to your sins. 22. And I send against you the fierce wild beasts of the earth, and they shall devour you, and consume your cattle; and I will make you few in number, and your ways shall be made desolate. 23. And if through these ye be not corrected, but walk adverse towards me,

24. I also will walk with you in an adverse wrath, and I also will smite you sevenfold for your sins: 25. And I will bring upon you a sword, executing (the) vengeance of (the) covenant; and ye shall flee unto your cities; and I will send death forth unto you, and ye shall be delivered into the hands of the enemies. 26. In the afflicting you with a famine of bread, ten women shall even bake your bread in one oven, and they shall return your bread by weight, and ye shall eat, and not be satisfied, 27. Moreover if in consequence of these things ye obey me not, and walk adverse towards me, 28. I myself will also walk with you in an adverse wrath, and I will chastise you sevenfold according to your sins. 29. And ye shall eat the flesh of your sons, and the flesh of your daughters ye shall eat. 30. And I will make desolate your pillars, and destroy your wooden (idols) made with hands, and will lay your carcases upon the carcases of your idols, and my soul shall abhor you. 31. And I will lay your cities waste, and render desolate your sanctuaries, and will not smell the savour of your sacrifices. 32. And I will make your land desolate, and your enemies, who dwell therein, shall be astonished at it. 33. And I will disperse you unto the nations, and the sword coming to (you) shall destroy you, and your land shall be desolate, and your cities shall be desolate. 34. Then shall the land have pleasure in her sabbaths, all the days of her desolation. 35. And you shall be in the land of your enemies: then shall the land keep sabbath, and the land shall have pleasure in her sabbaths all the days of her desolation: she shall keep the sabbaths which she kept not in your sabbaths when ye inhabited her. 36. And upon those who are left of you I will bring slavishness into their heart in the land of their enemies, and (the) sound of a wafted leaf shall chase them, and they shall flee as fleeing from a battle, and shall fall, no man pursuing. 37. And the brother shall overlook the brother as it were in a battle, no man pursuing; and ye shall not be able to resist your enemies. 38. And ye shall perish among the nations, and the land of your enemies shall devour you. 39. And they that are left of you shall be wasted away through their sins, and through the sins of their fathers: in the land of their enemies they shall melt away. 40. And they shall declare their sins, and the sins of their fathers, that they have transgressed and have disregarded me, and that they have walked adverse before me: 41. And (that) I also have walked with them in an adverse wrath. and will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they take in good part their (punishments 42. And I will remember the covenant of for) sins. Jacob, and the covenant of Isaac; and I will remember the covenant of Abraham. 43. And I will remember the land, and the land shall be forsaken of them: then shall the land accept her sabbaths, while she is made desolate because of them, and they shall accept their (punishments for) iniquities, because they have disregarded my judgements, and have abhorred mine ordinances in their soul. 44. And not even thus, they being in the land of their enemies, did

I disregard them, nor abhor them so as to destroy them, (and) to disannul my covenant which (I made) unto them; for I am the Lord their God. 45. And I will remember their former covenant, when I brought them forth out of (the) land of Egypt, out of (the) house of bondage, before the nations, to be their God: I am the Lord. 46. These (are) my judgements, and mine ordinances, and the law, which the Lord gave between him and between the sons of Israel, in the mount Sina, by the hand of Moses.

Omissions.

Verse 1. For, before "I (am)," at the end of the verse.

Verse 6. Neither shall the sword go through your land, at the end. Comp. Insertions, ver. 5.

Verse 8. $\dot{\epsilon}\xi$, before the second $\delta\mu\hat{\omega}\nu$. Compl. has it.

Verse 12. ל, before אלהים and Dy. Compl. has εἰς λαόν. E. T. and Vulg. omit the preposition. Similarly in ver. 45.

Verse 13. Their, להם, before "servants." The Egyptians, as implied in the mention of their land. The מ, before היח, "that ye should not be," E. T.

Verse 14. All, after "do."

Verse 15. My statutes, after "despise," substituting $a \dot{v} r o \hat{i} s$, as they do $\dot{a} \lambda \lambda \dot{a}$ for DN1, "and if:" also if, before "your soul." Ye, $\dot{v} \mu \hat{a} s$. Compl. before "disannul."

Verse 16. It, at the end. Compl. has αὐτά, σπέρματα, sc. That which comes up in consequence of the sowing.

Verse 19. As, before "iron." Compl. has ws. The Vulg. omits it before "æneam."

Verse 21. To me, עמי, after "adverse." Comp. vv. 23, 27.

Verse 23. By me, '>, after "corrected." So Vulg.

Verse 28. Even, before "I." So Vulg.

Verse 37. His, after "overlook."

Verse 39. With them, DIN, at the end. So Vulg. and Boothroyd.

Verse 40. Also, nn, before "that they have walked." So Vulg.

Verse 41. 18, if, before "then," in consequence of which they render 1 at the beginning of ver. 42 by καί. So Vulg.

Verse 42. My, before "covenant," thrice. Also, ባጽ, twice.

Verse 43. Even because, before "they have disregarded." So Vulg. Verse 44. Dl, also, or even, after nr.

Insertions.

Verse 1. I (am) the Lord your God, transferred from the end of chapter xxv. So Vulg. Am, before "the Lord," supplied by E. T. and Vulg. Not in Compl. Similarly in vv. 2, 13, where not in Vulg. and vv. 44, 45.

Verse 5. And war shall not pass through your land, at the end. Its proper place is at the end of ver. 6, where Compl. has it.

Verse 6. You, after "terrifieth," supplied by E. T. Your, before "land," twice.

Verse 10. Old and, after "ye shall eat," "vetustissima veterum," Vulg. Compl. has καὶ παλαιὰ παλαιὰν.

Verse 14. Mine, before "ordinances," "mandata mea," Vulg. Similarly in ver. 46, where not in Vulg.

Verse 16. Also, before "the scurvy," Your, before "eyes," and before "soul." So Vulg.

Verse 20. Your, before "field." Not in Complut.

Verse 21. After these things, before "ye walk." Comp. vv. 18, 23, 27.

Verse 22. Fierce, aypıa, before "wild beasts."

Verse 24. Wrath, $\theta \nu \mu \hat{\varphi}$, after "adverse." Similarly ver. 41. See ver. 28, from whence they have borrowed it.

Verse 32. Your, before "land," "vestram," Vulg.

Verse 35. Shall be, after "and you." E. T. supplies "be:" "quando fueritis," Vulg. The land, before "shall have pleasure in." Similarly in ver. 43.

Verse 45. Out of (the) house of bondage, after "Egypt," from Ex. xx. 2.

Verse 46. The, before "mount."

Notes.

Verse 1. (Idols) made with hands. Comp. Bel and Drag. v. where είδωλα is supplied. The Heb. אילים relates rather to their worthlessness, than to the manner of their fabrication, though of course in such a case the latter serves to prove the former. Comp. Isai. ii. 18, x. 11, xix. 1, xxi. 9, and ver. 30: στήλην, המצט, "standing image," Ε. Τ., "pillar," Ε. Μ. See Gen. xxviii. 18. Conspicuous object, σκοπόν, השטר, "figured," or "picture," Ε. Τ., "insignem," Vulg., to which, being seen from a distance, the people might

turn themselves in adoration. So in the Targ. "lapis incurvationis," D. See Higgins, Celtic Druids, p. 213. In Num. xxxiii. 52, they have σκοπιάς for the same Heb. word, explained by Schleusner as "loca excelsa, ubi idola exposita erant."

Verse 7. A slaughter, φόρφ, πια, "the sword," E. T. In ver. 5, or 6, and 36, 37, where Vulg. "bella," they have πόλεμος, and in ver. 8, μαχαίρα. See Ex. v. 3, Deut. xxviii. 22. Al. MS. Ex. xvii. 13.

Verse 13. In freedom, μετὰ παἰρησίας, "upright," E. T., as no longer bowed down by the yoke of bondage. Jonathan's paraphrase expresses both ideas—freedom and uprightness, Onk. has "in freedom," and so the Arab. παἰρησία may be freedom of action as well as of speech. In the New Test. we generally render it by "boldness."

Verse 16. Imbecility, ἀπορίαν, poverty of intellect, ΤΠΠ, "terror," E. T. The Compl. has σπουδήν, hurry, alarm, "velociter," Vulg. Comp. Ps. lxxvii. 33. In Deut. xxviii. 22, it is put for ΠΠΕΝ, which follows here, and is translated ψώραν. Scurvy, "consumption," E. T., "egestate," Vulg., which resemble each other in their effects on the human frame. "Sharp misery had worn him to the bones," Shakspeare. Hence the sea-gull is called ΠΠΝ, from its leanness. The emaciating effects of scurvy are no less apparent. Jaundice, ἴκτερα, ΠΠΠΡ, "burning ague," E. T., "ardore," Vulg. In Deut. they have πυρετῷ, and E. T. "fever." The action of jaundice upon the face and eyes may have suggested the idea of it here. Consuming, ἐκτήκουσαν, which being fem. may be referred to ἀπορίαν, or ψώραν. The Vulg. has "qui consumat," connecting it with "ardore." In the Heb. it is in the fem. plural, agreeing with the preceding nouns. Comp. Ecclus. xviii. 18, xxxi. 1.

Verse 17. Ye shall fall, DADI, "ye shall be slain," E. T., "corruetis," Vulg. Comp. Num. xiv. 42, Judg. xx. 32. Pursue, 177, "reign over," E. T. Perhaps they mistook it for 1277, or, imagined the conquerors driving a crowd of captives before them? See, however, the rest of the verse.

Verse 19. Pride. The result of power, p, acting on an undisciplined mind: "duritie," Vulg. "obstinacy, obduracy." Comp.Rom. ii.5.

Verse 20. Shall be, DR, "shall be spent," E. T. εἰς κενόν, in vain, following, determines the sense. Seed sown, σπόρον, 'Σ', "increase," E. T. See 2 Cor. ix. 10. Field, γ'R, "land." So Job v. 25. Comp. ver. 4, Deut. xx. 19, Isai. lv. 12, Ezek. xvii. 24.

Verse 21. Adverse, πλάγιοι, יקר, "contrary," E. T., "ex adverso," Vulg. If you cross my path. See Deut. xxv. 18, where

ה seems to signify not so much direct opposition, as hanging on the flanks of the army in its march, to cut off stragglers. Jonath. has אברא, Buxtorf explaining אין to be equivalent to אברא, and deriving it from קברה, y and p "inter se permutatis." "To thwart," perhaps expresses the general sense, as well as any English word.

Verse 22. I send, ἀποστελλω, for which Al. MS. and Compl. have ἀποστελῶ, "I will send;" also, ποιήσει, "the wild beasts," namely, for ποιήσω, I will make. Devour, Π΄ΣΣ, "rob of children," E. T., "consument," Vulg. It occasionally means "to destroy" simply, as Deut. xxxii. 25, or "lay waste," Ezek. xiv. 15. On the end of the verse, comp. Hom. Il. E. 642, χήρωσεν ἀγνιάς.

Verse 25. Ye shall flee, מושרפון "when ye are gathered together," E. T., "confugeritis," Vulg., and so the Syr. אושרפון, Death, רבר, "pestilence," E. T. See Ex. v. 3, ix. 3, 15, 16. The Chald. has אוווים. Comp. Jer. ix. 21, xviii. 21, Ecclus. xxxix. 29. Severus Sulpicius, Hist. 1. uses more for pestilentia. See Grotius on Matt. xxiv. 7, Bp. Newton, Dissert. 24.

Verse 30. Pillars, στήλας, ነΠΩ, "high places," E. T. The pillar, to give it more effect, may have been usually placed in a lofty situation. Comp. Num. xxi. 28, xxii. 41, xxxiii. 52. Wooden (idols) made with hands, מונים "images," E. T., "simulachra," Vulg. Jun. et Trem. have "subdiales statuse." So Schl. "Sunimages," Pārkh. They have translated it variously: τὰ ὑψηλά, 2 Chr. xxiv. 4, 7, βδελύγματα, Isai. xvii. 8, εἴδωλα, Isai. xxvii. 9, τεμένη, Ezek. vi. 4, 6. Harcourt, Doctr. of the Deluge, Vol. II. p. 426, thinks they were shrines, or small representations of temples. See a description of some solar images in Huet. de Situ Paradisi Terr. 13. 4. They may have inferred that the material was wood from the word "cut down," אוכרות, which, however, they have translated ἐξολοθρεύσω, as in Gen. xvii. 14, et alibi.

Verse 31. Sacrifices, ניחהכם, "sweet odours," E. T., "odours of appeasement," Parkh. The sacrifice being that from whence the odour arose. Comp. Ezra vi. 10. Onk., Jon., and Arab. have

Verse 33. The sword coming to (you) shall destroy you, הריקתו אחריכם תרב "I will draw out a sword after you," E. T. That the sword was to be sent against them by the Lord had been already expressed in ver. 25. Comp. Exod. xv. 9. Jun. et Trem. have "faciamque ut persequantur vos (gentes) gladio stricto."

Verse 36. Slavishness, δουλείαν. The mean spirit of a bondman. Al. MS. and Compl. have δειλίαν, "faintness," Ε. Τ., ד., "pavorem," Vulg. See Rom. viii. 15. They translate קרך לב

Deut. xx. 8, 2 Chr. xiii. 7, by δειλὸς τῆ καρδία. Wafted, by the air: φερομένου. קרז, "shaken," E. T., "volantis," Vulg., איסרי, "impulsæ," Onk. Comp. Ps. i. 4, lxviii. 2. On this passage see Hor. Od. 1. 23:—

Non sine vano

Aurarum et siluæ metu.

Nam, seu mobilibus veris inhorruit Adventus foliis, seu virides rubum

Dimovere lacertæ,

Et corde et genibus tremit.

Verse 37. Overlook, ὑπερόψεται, "cm², "they shall fall," E. T. Shall be so intent on escape, as not to see the fallen, and so fall over them.

Verse 41. Be ashamed, ἐντραπήσεται, μος, "be humbled," E. T., "erubescat," Vulg. Comp. 2 Chr. xii. 7, xxx. 11, Judges iii. 30. Will destroy, הכאתי, "have brought," E. T. The Vulg. has it in the future. Perhaps they read it האברתי. It means, have threatened to destroy them.

Verse 43. Because of them, δί αὐτούς, מהם, "without them," E. T., "propter illos," Vulg, "illis," Jun. et Trem.

Verse 44. And not even thus, they being, καὶ οὐδ' ὡς ὅντων αὐτῶν, "and yet for all that, when they be," E. T. The Complut. reading οὕτως for ὡς, seems preferable.

Verse 45. Their former covenant, διαθήκης αὐτῶν τῆς προτέρας, "the covenant of their ancestors," E. T. "fœderis mei pristini," Vulg. Comp. in Al. MS. Deut. xix. 14: the former covenant, made with their ancestors, and so, by implication, with them.

CHAPTER XXVII.

1. And the Lord spake unto Moses, saying, 2. Speak thou to the sons of Israel, and thou shalt say to them, Whosoever shall vow a vow, so as (to devote) the price of his life to the Lord, 3. The price of the male shall be, from twenty years old until sixty years old, his price shall be fifty didrachms of silver by the holy weight. 4. But the valuation of the female shall be thirty didrachms. 5. But if from five years old until twenty years; the price of

the male shall be twenty didrachms; but of the female, ten didrachms. 6. Moreover from a month old until five years old, the price of the male shall be five didrachms, but of the female three didrachms, of silver. 7. Moreover if from sixty years and upwards; if it be a male, his price shall be fifteen didrachms of silver; but if a female, ten didrachms. 8. But if he be too depressed (in circumstances) for the price, he shall stand before the priest; and the priest shall value him; according as the hand of him that vowed hath ability, the priest shall value him. 9. Moreover if of the beasts that are offered by them (as) a gift to the Lord, whosoever shall give of these to the Lord, it shall be holy. 10. He shall not change it, good for bad, nor bad for good; but if changing he shall change it beast for beast, it and the thing changed (for it) shall be holy. 11. But if (it be) any unclean beast, of which a gift is not offered by them to the Lord, he shall set the beast before the priest. 12. And the priest shall value it, (judging) between bad and between good, and according as the priest shall value it, so shall it stand. 13. But if redeeming he redeem it, he shall add the fifth (part) unto its 14. And what man soever shall sanctify his price. dwelling (to be) holy to the Lord, the priest shall even value it, (judging) between good and between bad; as the priest shall value it, so shall it stand. 15. But if he who hath sanctified it would redeem his dwelling, he shall add the fifth (part) of the money of the price unto it, and it shall be his. 16.

Moreover if of the field of his possession a man sanctify (a portion) to the Lord, the price shall even be according to its seed, (at the rate) of a cor of barley for fifty didrachms of silver. 17. If then he sanctify his field from the year of the remission, it shall stand at its price. 18. But if he sanctify his field at a later (time) after the remission, the priest shall compute unto him the money for the years remaining, even unto the year of the remission, and it shall be subtracted from its valuation. 19. Moreover if he who hath sanctified it would redeem the field, he shall add the fifth (part) of the money unto its price, 20. And if he will not redeem and it shall be his. the field, and (if) he sell the field to another man, he shall not redeem it any more. 21. But the field, when the remission hath gone forth, shall be holy to the Lord, as the land that hath been separated; the possession thereof shall be the priest's. 22. Moreover if of the field which he hath bought, which is not of the field of his possession, he sanctify to the Lord, 23. The priest shall reckon unto him the sum of the price from the year of the remission, and he shall pay the price in that day, (as being) holy to the 24. And in the year of the remission the Lord. field shall be restored to the man, from whom he bought it, whose was the possession of the land. 25. And every price shall be in holy weights: twenty oboli shall the didrachm be. 26. And every firstling which shall be born among thy cattle, shall be (due) to the Lord, and no one shall sanctify it; whether

(thou hast) a steer, or a sheep, it is (due) to the Lord. 27. But if of the unclean quadrupeds he would exchange (any for money) according to its price, he shall even add the fifth (part) unto it, and it shall be his: but if he redeem (it) not, it shall be sold according to its valuation. 28. But every devoted thing, whatsoever a man shall devote to the Lord of all things that are his, from man unto beast, and of the field of his possession, he shall not sell, neither redeem; every devoted thing shall be holy of holies to the Lord. 29. And what (living thing) soever shall be devoted of men, shall not be redeemed, but shall be put to death. 30. Every tenth of the land, of the seed of the land, and of the fruit of trees, is the Lord's, (a thing) holy to the Lord. 31. Moreover if a man would redeem his tenth with a ransom, he shall add the fifth (part) unto it, and it shall be his. 32. And every tenth of beeves, and of sheep, and every thing whatsoever that shall come in the number under the rod, the tenth (part) shall be holy to the Lord. 33. Thou shalt not change good for bad, nor bad for good; but if changing thou change it, the thing changed for it also shall be holy; it shall not be redeemed. 34. These are the commandments, which the Lord commanded Moses for the sons of Israel in the mount Sina.

Omissions.

Verse 2. Thy, before price, or "estimation," E. T., ערכך; where, according to the Masoretes, the final caph is to be taken as a pronoun; "sub æstimatione dabit pretium," Vulg. Parkh. con-

siders it to be a noun with the last radical doubled. So "soll das die schatzung seyn," Luther. ברמיא, "pretio," Syr. Comp. 1 Cor.vi. 20, Acts v. 3. בחורסן, Onk. בעלויא, Jon. "æstimatur"? Arab. Similarly in vv. 3, 4, et seq. Comp. v. 12. The valuation, Boothroyd.

Verse 3. And, at the beginning. Similarly ver. 30.

Verse 4. If (it be), before "a female:" then, after it: "si mulier, triginta," Vulg. Similarly vv. 5—8, et seq.

Verse 5. Even, before "unto." Similarly in ver. 6.

Verse 6. Of silver, after "five didrachms." Al. MS. and Compl. have it. The price, ערכך, after "female." See ver. 2.

Verse 9. All, after "the Lord."

Verse 10. He shall not alter it, and, at the beginning. Thereof, after "the exchange," ἄλλαγμα. See ver. 33.

Verse 13. Thereof, after "part." So Vulg. Similarly vv. 27, 31, where Compl. has αὐτοῦ.

Verse 16. Seed, after "barley."

Verse 19. In any wise, 'N', "redeeming," E. T. The Compl. has λυτρούμενος. Comp. vv. 13, 31.

Verse 21. It, before "goeth out:" in, after it: "cum jubilæi venerit dies," Vulg.

Verse 29. $\widehat{Devoted}$ thing, ἀνάθεμα, comp. ver. 28, after πᾶν. Compl. has ἀνάθημα.

Verse 33. He shall not search, at the beginning. It, and, before the thing changed, "the exchange," E. T. Compl. has airò sai. See ver. 10.

Insertions.

Verse 2. His, before "life," "spoponderit animam suam," Vulg. They may have read שבון for המשון, "the persons," E. T.

Verse 3. His, before "price shall be." Similarly in vv. 7, 13, 17, 18, 27, twice.

Verse 7. It be, after "if," supplied by E. T. Of silver, after "didrachms." See ver. 6.

Verse 9. Of the, before "beasts." E. T. inserts "it be."

Verse 15. It, after "sanctified." So E. T.

Verse 17. Then, &, after "if."

Verse 18. At a later (time,) ἔσχατον, "post aliquantum temporis," Vulg.

Verse 20. It, after "redeem." They took in an active sense, E. T. in a passive: "ultra eum qui voverat redimere non poterit," Vulg. αὐτόν is not in Compl. See ver. 27.

Verse 24. And, at the beginning, "autem," Vulg.

Verse 26. Every, before "firstling."

Verse 27. And it shall be his, after "unto it." See ver. 19. Similarly ver. 31.

Verse 28. Are, before "his, from man," "all that he hath," E. T.

Verse 29. But, after "redeemed," supplied by E. T. and Vulg. Verse 32. In the number, before "under the rod." The object of causing them to pass in that manner was to number them. Comp. Jer. xxxiii. 13, Ezek. xx. 37. The Vulg. adds "pastoris."

Verse 33. Bad for good, after "nor," "non eligetur nec bonum nec malum, nec altero commutabitur," Vulg. See ver. 10.

Notes.

Verse 2. So as (to devote) the price, dore $\tau\iota\mu\eta\nu$, "by thy estimation," E. T. Comp. Omissions. They may have read \supset for \supset . The construction seems to require a verb, which I have supplied accordingly.

Verse 9. That are offered by them, τῶν προσφερομένων ἀπ' αὐτῶν, where the latter words may mean of them, and so come nearer to the Heb. אשר יקריבו ממנה, "whereof men bring an offering," E. T. Comp. ver. 11: "quod immolari potest," Vulg., and to the same purpose Sam. and Arab.

Verse 16. Cor, κόρου, ΥΌΠ, "homer," E. T. It was equal to ten ephahs, and consequently to a hundred homers, ΥΌΥ. See Ex. xvi. 36, Ezek. xlv. 11. It was supposed to contain about seventy-six gallons. Thirty of them formed Solomon's provision for one day. 1 Kings iv. 22: see also 1 Kings v. 11, 2 Chr. ii. 10. Josephus, Ant. xv. 12, makes it = ten Attic medimni. The Vulg. thirty modii. Comp. Luke xvi. 7, Ezra vii. 22.

Verse 25. From, ex, my, "unto," E.T. The distance from one jubilee year gave the distance to the next.

Verse 25. Oboli. See Ex. xxx. 13.

THE END.

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